KINGDOM PREPAREDNESS

BRUCE KINNEY

Jesuit-Krauss-McCormick Library
BV2035 .K55
Kinney, Bruce MAIN
Kingdom preparedness : America's opportu
3 9967 00211 2287

ACCESSION NUMBER 46230. SHELF NUMBER BV2035 K55

The Virginia Library

McCormick

Theological Seminary

of the

Presbyterian Church, Chicago.

From the _____ Fund.

RECEIVED Feb. 1919.

Digitized by the Internet Archive
in 2025

https://archive.org/details/bwb_C0-ABS-853

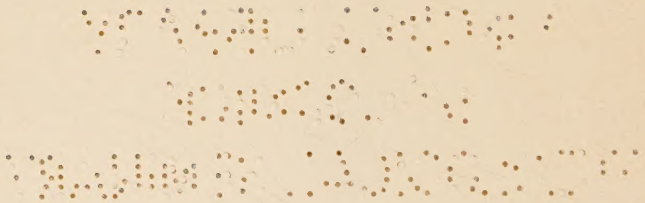
Kingdom Preparedness

America's Opportunity to Serve the World

By
BRUCE KINNEY, D.D.
Author of "Mormonism"

NEW YORK CHICAGO TORONTO
Fleming H. Revell Company
LONDON AND EDINBURGH

Copyright, 1916, by
FLEMING H. REVELL COMPANY



New York: 158 Fifth Avenue
Chicago: 17 North Wabash Ave.
Toronto: 25 Richmond Street, W.
London: 21 Paternoster Square
Edinburgh: 100 Princes Street

BV
2035
K55

This book is dedicated to our five living children in the hope that they may hear the call of God to definite Christian service at home or abroad and that with loving hearts they may respond :: ::

Preface

THE author has been requested to put these addresses in print many times. In at last presenting this book to the public it is not with the expectation of setting forth entirely new information. It is rather in the hope of presenting information already available in a new and popular form so that the result may be stimulating.

There is no attempt to be letter perfect in statistics. There is such a thing as a laborious adherence to exact numbers which robs the effect of the dynamic desired. However, these statements are thought to be near enough to exactness for general purposes and to warrant the conclusions reached.

The chief value of facts is not simply that they are known in their isolation, but that we know them in their proper relations to each other and know their influence upon subsequent events. It is hoped that the new relations in which these facts are seen in this volume will be their chief value and inspiration.

While each chapter was prepared originally as a separate address, it is intended that the

present arrangement of the material may be somewhat cumulative.

The author has felt that emphasis ought to be laid anew upon the essential unity and the absolute necessity of harmony between all phases of kingdom work. There are still those who act as though they had no kingdom obligations outside those activities with which they are officially charged. Such an attitude is not the spirit of Christ. Every spot on the globe, however small, is included in the "world" into which Jesus sent His disciples; every person, however humble, is included in the "every creature" of our Lord's commission. The author believes that no nation, at least in modern times, has ever faced greater opportunities or greater consequent obligations than America does now. We are facing a great crisis in our world program. Are we prepared to meet the issue? We have everything in material equipment and other preparedness required except the proper disposition and attitude of mind and heart. Most momentous results to the world and to ourselves are pending on the attitude which we finally assume. It is hoped that this little book may help in reaching a proper decision.

B. K.

Topeka, Kansas.

Contents

I. Providential Preparation for Our Task 9

II. "Who Is My Neighbor?" . . . 29

III. Is Ours a Christian Nation? . . . 53

IV. Home Missions and the Coming Kingdom 79

V. Modern Problems in the Unfinished Task 101

VI. America's World Obligation . 135

I

Providential Preparation for Our Task

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

—*Luke xii. 41–48.*

I

Providential Preparation for Our Task

"For unto whomsoever much is given, of him shall much be required."—*Luke xii. 48.*

THIS is true of nations as well as of men.

William Mowry, of the American Historical Association, reports Benjamin Franklin as saying in 1787: "All of us who were engaged in that struggle (the Revolutionary War) must have observed frequent instances of a superintending providence." . . . Again Mr. Mowry says: "The special favor of Divine Providence appeared again and again in our history, particularly in the results of the French and Indian War, the purchase of Louisiana, the acquisition of New Mexico and California and the saving of Oregon from the grasp of England." Again: "The overruling hand of a Divine Providence shaping the end shows in many a conspicuous example."

We may, in tracing the hand of God in our history, go as far back as

Paul's Macedonian Vision

at least. If he had gone east, as he wished, from Troas, instead of west, and had been

under the same blessing and direction of God what would have happened? In that case it might easily have been that our Pilgrim Fathers would have been yellow men landing at the Golden Gate. They would have exploited this country from west to east, and to-day their children might be teaching the Gospel to the barbarians of Europe. This is by no means unthinkable. The Chinese with their ancient history, stability, ability to endure, and with the vast natural resources lacked only the dynamic which the Gospel of Christ could have given to have made them the greatest missionary and colonizing nation in the world.

The Crusades

also had their influence. The first arose under the preaching of Peter, the Hermit, and was taken up by Pope Urban II in 1095, when the throngs at Clermont cried, "Deus vult." After four failures and hundreds of thousands had perished success seemed to be theirs under Godfrey of Boullon, when Jerusalem was taken in July, 1098. They held this city, however, only fifty years.

The second crusade began in 1144 under Bernard and a million men failed and their crushed remnants were hurled back to Europe.

The third crusade, under Frederick, was

necessary because Jerusalem had been captured by Saladin. The pilgrimage they made was the only object they gained.

The fourth was inaugurated by Innocent III, in which Baldwin conquered the Byzantine Empire.

In 1204 occurred the fifth crusade, during which Frederick of Germany again captured Jerusalem.

The Turks were again victors in 1244, so five years later Louis IX headed the sixth crusade, but he was badly defeated.

The seventh crusade was begun under Louis again, but continued by Edward I. It resulted in defeat and crushing disaster.

Despite these awful disasters to the forces of Christendom, despite the fact that the sepulchre of Christ and the Holy City still remained in hands of the Moslem, there were some compensations. The hypocrisy of the Roman Church was revealed in all its glaring colors. The returning and defeated hordes who came back from the east brought with them something of the refinement, culture and commerce of that east. This knowledge laid the foundation which resulted in the renaissance of learning and the great Protestant Reformation. The Christian fanatics had been rolled back by the victorious Moslem, but the adventurous

spirits of the west must have an outlet for exploitation. Hurled back in crushing defeat from the east, their first efforts were directed towards rebuilding their broken fortunes. They were defeated but not conquered. However, they did not seem to wish to try conclusions again with the near east. The great result for humanity was that the restless spirits of that time began to look to the west and

Columbus Discovered America

in 1492, which was to be the seat of a civilization which will yet defeat the Moslem in his stronghold. Had the Crusades been permanently successful it is not at all unlikely that the discovery and exploitation of America would have been delayed, perhaps for centuries. Columbus was a bigoted Catholic, and he was sent out by still more bigoted sovereigns. It then looked as though all the wealth and resources of this hemisphere were to be exploited by that Church, and so the Pope intended, but God was doing business at the old stand. Nine years prior to this great achievement of Columbus, a child was born in a little village of Germany, who, under the providence of God, was destined to crystallize and organize the forces which should make possible and real the Reforma-

tion which was to shatter the spiritual power of the Pope and his Church. Up to this time there were no permanent settlements in what are now the United States. A little later, in 1588, God, by the very breath of His wrath, drove the Spanish Armada from the seas, which shattered the temporal power of the Roman Church and annihilated the prospects of world dominion entertained so fondly by it. As though that were not enough, Wolfe defeated Montcalm on the Plains of Abraham, September 13, 1759. That certainly was an unlucky day for the Catholic Church! These five thousand Englishmen had scaled what were supposed to be impregnable heights and worsted the eight thousand French and Indians. The dying but victorious Wolfe heard a soldier say: "They fly, they fly!" Wolfe asked, "Who fly?" and the reply was, "The French." "Then," said Wolfe, "I die content." How insignificant these numbers compared with the millions of men now engaged in deadly combat in Europe! Yet no matter what the outcome of that warfare, we venture the prediction that it cannot equal in importance to humanity the result from this battle of 1759. Here was determined that the North American Continent should be exploited by an Anglo-Saxon and Protestant people rather than a Latin and Roman Cath-

olic race. It was a battle between races, religions, types, languages; it was battle between constitutionalism and monarchy; between freedom and despotism.

The ideals which were victorious on the Plains of Abraham had the logical and inevitable fruition in

American Independence.

What an inspiring sight! Three and a half millions of scattered people declaring independence from the strongest nation of the time! In race they were British, German, Swedish, French, Dutch, Swiss and others. In religion they were Protestants, Catholics and Freethinkers. Their ranks were shot through and through with Tories who were loyal to the mother country. Had France retained Canada, even, in the prior struggle, these Colonies probably never could have become separated from the mother country, and in that case the blessing of American liberty and civilization would not have been known upon the face of the earth.

Now let us consider our providential

Territorial Growth.

At the close of the Revolution we had only a thin line along the coast of the Atlantic from Maine to the northern line of Florida. In 1787 France wanted to forever

restrict us to the rim of the Appalachian system. Jay, Adams and Franklin had been sent abroad to treat with the nations concerned. Because Congress looked upon England as our enemy these diplomats were instructed to take no steps with England except through the King of France. Can we believe other than that these Americans were divinely guided to disregard the express commands of the Congress that sent them out and enter into direct negotiations with the English with the result that everything was ceded to us east of the Mississippi River with the exception of Florida?

Louisiana

had belonged to Spain but in 1800 Napoleon had secretly gotten it back under the dominion of the French. This greatly angered the British who were preparing to attack this province and wrest it from France. Livingston and Monroe were sent to Europe to protect American interests. They were instructed not to attempt to get more than New Orleans as that would insure passage to the Gulf of Mexico. This was before the day of Atlantic cables and again our ambassadors ignored their instructions and bought the whole of Louisiana—not simply what is now called by that name but a great stretch of

country including that state and practically all of the territory north of Texas to the Canadian line and between the Mississippi River and the summit of the Rocky Mountain range. That territory had then 75,000 people; it now has 17,000,000. All this was achieved despite the tremendous influences brought to bear upon Napoleon to hinder his doing this very thing. Owing to this action an estrangement arose between Napoleon and his own brother. He realized that in his condition he could not hold that province; so to spite his ancient enemy he sold it to her greatest rival. At this very time he said, "Whatever nation shall hold the Mississippi Valley will be the most powerful nation on earth." As he signed the treaty he said: "This accession of territory strengthens forever the power of the United States. I have just given to England a maritime rival that will sooner or later humble her pride."

Florida

became ours in 1819. This gave us undisputed possession of the coast from Maine to the eastern line of Texas.

Texas

became ours in 1845. The Catholics had been overreaching themselves in Mexico.

That Church owned a third of all the land in the nation and over half of it in the City of Mexico. The more she got the more arrogant she became. This was one of the principal reasons why Texas withdrew from the government of Mexico and finally entered our republic. Her admission to the United States was helped by the desire of the Southern members of Congress to bolster up slavery and add slave territory. Texas then had 150,000 population; it now has over 3,000,000. However, this did not perpetuate slavery but it did lead to the Mexican War and that in turn to the accession of the

Southwest Territory

from the Texas line on the east to the Pacific Ocean on the west. The war with Mexico had come to an end, a treaty of peace had been concluded between Mexico and the United States February 2, 1848, which was ratified July 4th of the same year. The signers of this treaty did not know that fourteen days prior to the signing of the treaty gold had been discovered in California in almost unlimited quantities. Had this gold been discovered five years earlier or the war been postponed until five years later it is not probable that America would ever have possessed our great and

prosperous southwest which then had a population of 75,000, while it now has over 2,000,000 and is rapidly growing.

Meantime events had been happening with startling rapidity in the

Pacific Northwest

which resulted in the acquisition of that vast and valuable territory in 1846. English, Spanish and Portuguese explorers had sailed up and down the western coast but God had blinded their eyes to the bays and rivers which went inland. Finally Captain Gray, from Boston, in the good ship *Columbia*, discovered, in 1792, the river to which he gave the name of his ship. Despite this the English laid claim to this territory but the heroic home missionary, Whitman, made his perilous ride to Washington and aroused our government so that when negotiations were finally concluded that territory, out of which we have carved three great commonwealths, became permanently a part of our great domain. This question, which threatened to lead to war with Great Britain, was finally settled in favor of the United States by diplomacy on the following grounds: (1) because of the treaties with France and Spain; (2) because of the discovery of this river by Captain Gray; (3) by reason of

American exploration by land and water; (4) because Americans made the first settlements; (5) because the Treaty of Ghent had restored to us the town which the British had taken at the mouth of the Columbia, and (6) because we had contiguous territory and settlements. In 1846 this whole region had only about 10,000 people while it now has 1,200,000 and no section of the land is growing more rapidly.

Alaska became ours in 1867 and has paid back to us its purchase price many times over. In 1898 Hawaii, the Philippines, Porto Rico and Guam were added to our possessions. All these constitute stepping-stones to power and influence in the Orient.

Some General Characteristics

should be noticed in summing up our privileges and opportunities.

The location of our country is fortunate. On our left we have the nations of the present and on our right the nations of the future, but from those on either side we are separated by broad oceans, which while they are paths of approach are none the less walls of defense.

Our area is the greatest undivided area in the world which at the same time is under one government and also is the most favored zone for the permanent production of natural

resources and the necessities of life. Our varying altitudes and latitudes insure a variety of resources in all forms of animal and vegetable life and an almost untouched wealth in mineral and other forms of natural deposits. We are "doomed to be wealthy." A general crop failure in the United States is an unthinkable thing owing to these conditions. The once Great American Desert has been literally wiped off the map of our boyhood days by the thrift, the brain, the brawn, the patience, the suffering and the persistence of the American pioneer and has been made to blossom as the rose. This desert has been transformed into one of the great treasure houses of the world.

With all of its admitted faults—and they are many—the very form and achievement of democracy has brought to us and will still bring to us millions of people who are being made over into useful American citizens. These foreigners have brought the arts and sciences to us; they have helped us fight our battles for freedom; they have helped us pay "The Price of the Prairies."

The War Between the States

was not only settled in favor of human liberty but it made possible the present realization of our world ideals. Once divided,

more divisions would have inevitably occurred. Had secession succeeded no American nation ever could have been a world power. Each section needed the other and to-day all sections are welded together and are helping towards the further realization of the ideals which God has in mind for us and for the achievement of which He gave us our governmental being.

The Panama Canal

has been brought to successful fruition during our own lifetime. It is probably the most gigantic engineering or constructive feat of the world. It is going to be of undoubted world value and influence. Let us not forget that all of these blessings add to our opportunities while opportunity is only another way of spelling OBLIGATION.

Our Peace With All the Nations

of the earth—may God preserve it—is but another providential blessing that God has added to our already great store. Do we know enough to help preserve it and make it count? Listen to Dr. James A. MacDonald of Toronto at the Christian Endeavor Convention in Chicago in July, 1915:

> "And, please God, out of this frightfullest folly of all history, all Europe will

learn, all the continents will learn, what the two free nations of North America have proved, that freedom is power, that free peoples can be trusted, that democracy holds, and that in spite of differences and disputes, Christianized internationalism is the bond of peace and the guardian of honor for all nations.

North America's World Lead

"North America can show an international boundary without precedent or parallel elsewhere in all the world; four thousand miles of mountain and prairie and lake and river, unfortified save by the impregnable strongholds of international public opinion, undefensed save by the people's will. At that boundary the greatest empire of all the world and the world's greatest republic have rubbed shoulders, but across its sacred line in more than a hundred years no menacing army ever marched, no hostile gun was ever fired.

"And all the while the armed boundaries of Europe were black with forts and bristling with bayonets, until, through one awful year, they vomit fires from hell and drench their lands with blood.

"The war nations of Europe for fifty years kept on saying, 'In peace prepare for war.' Through more than a hundred years the two peace nations of America have kept on saying, 'In peace prepare for more peace.' They got, and are

getting to the full, what they prepared for—war. We got, and in days to come shall get, more and more abundantly, what we prepared for—more peace. They sowed the seeds of hate and are reaping the harvest of hell. We set free the ideas of international co-operation and service and love, and the whole world will some day join in the Christmas carol of good-will and peace.

The Day of Armageddon

"Armageddon is now on, the real Armageddon of the nations. It is not the crude conflict of brute force against brute force. It is not army against army, navy against navy, shell against shell, smoke against smoke. All these are but the outward form and semblance of the world's real conflict.

"It is the conflict of ideas: the idea of freedom against the idea of force, the idea of will-to-serve against the idea of will-to-power, the idea of world-evangelism against the idea of world-dominion, the idea of Christ against the idea of Cæsar. And the real battle fronts are not where bombs explode and torpedoes strike and shrapnel bites. The final battle front will be in the mind of civilization, in the judgment hall of mankind."

If our borders had been bristling with fortifications and our mutual waters covered

with floating arsenals it would have been impossible to have settled our differences without resorting to arms.

We must learn to make all this count for God and His coming kingdom.

John Adams said: "I have always considered the settlement of America as a grand scheme of Providence for the illumination of the ignorant and the emancipation of the enslaved of Mankind all over the world."

Gladstone said: "I incline to think that the future of America is of greater importance to Christendom at large than that of any other country." His thought for us will be realized if we determine it shall be so.

Ex-President Roosevelt on his return from his European trip a few years ago told us how the world was watching our experiment in self-government: "If here in America we fail in our experiment woe be unto us and woe also to other nations of the earth whom we will have robbed of the brightest hope they now have." We must not disappoint the other nations of the earth in their expectation of us; above all we must not disappoint God in the expectation He has for us.

Remembering once more that our obligations are measured by our blessings may we not devoutly pray Longfellow's prayer:

"Thou, too, sail on, O ship of State!
Sail on, O union, strong and great!
Humanity with all its fears,
With all its hopes of future years,
Is hanging breathless on thy fate!

"We know what master laid thy keel,
What workmen wrought thy ribs of steel,
Who made each mast and sail and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope!
Fear not each sudden sound and shock,
'Tis of the wave and not the rock;
'Tis but the flapping of the sail
And not a rent made by the gale!

"In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on nor fear to breast the sea.
Our hearts, our hopes are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith, triumphant o'er our fears,
Are all with thee—are all with thee!"

II

"Who Is My Neighbor?"

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do and thou shalt live.—*Luke x. 25–28.*

II

"Who Is My Neighbor?"

"But he, willing to justify himself, said unto Jesus, And who is my neighbor?"—*Luke x. 29.*

THERE is great need of a new interpretation and a new incarnation in daily life of this story of the Good Samaritan. We need to emphasize again Christ's definition of neighborliness. When we were children we thought our neighbors were only those who lived in houses we could see. As we grew older our neighborhood grew in area. When the consciousness fully came to us that we were citizens of the kingdom of God we should also have been conscious of the fact that we were citizens of God's world and that all men were, at least, our neighbors.

Some one has said that the nineteenth century made the world a neighborhood. It is certainly true that the world is smaller for all practical purposes than ever before. More progress was made in material things in the last century than in all the centuries prior. There had been no appreciable improvements in the methods of travel from the time of

Christ until Fulton applied steam to transportation on water in 1807, and Stephenson made the same application to land travel in 1830. Since then

Distance Has Been Almost Annihilated

by new and improved methods of transportation. Journeys that formerly took months may now be accomplished in as many days, and journeys that once took days may be covered in as many hours. It required sixty-seven days for the Pilgrim Fathers to cross the Atlantic, and the same journey may be traversed now in less than five days. This same thing is becoming true in a measure in the Orient. Twenty years ago it required about forty-five days for the painful ox-cart journey from Pekin to Hankow. Now that same trip may be taken in a modern *de lux* train in thirty-six hours. A month and a half then; a day and a half now. When Jules Verne's "Around the World in Eighty Days" was written it was looked upon as the height of impossible absurdity, but years ago that feat was actually accomplished in less than half that many days. Of course, we are all aware that methods of communication have outstripped transportation in the process of annihilation of distances. Morse began the process in 1844 and Marconi completed it

with his wireless messages across the ocean in 1902. Many hundreds of lives have already been saved by wireless. You may read at your breakfast table to-day an account of anything of world importance that happened in Pekin yesterday. In fact, messages have literally been sent around the world by telegraph from starting point to starting point in less than five minutes. It has come to pass that distance is hardly any longer an element in our calculations. Whether it is a matter of travel or of sending a message the elements of time and cost almost alone are considered. The newspapers are now telling us that wireless telephony is an achieved success between Arlington, D. C., on the one hand and Honolulu or Paris on the other.

All of these things and others that might be mentioned have made possible and necessary the bringing of the ends of the earth together. We cannot escape the fact if we would, that the world is only one neighborhood, and not a very big one at that. International travel, study, art, commerce, politics, health and religion have all made their contribution to the realization of the fact that

"We Are Members One of Another."

No nation can shut itself out from the world and say to the rest—or to scarcely any *one*

of the rest, "I have no need of thee." If we cannot yet say that the world is only one person with hands, eyes, limbs and arms, we can say that the people of the world constitute just one family and that each member of it needs every member to make a contribution to his own welfare.

Nor have we reached the end. Invention and science tell us that they will soon bring the ends of the earth still nearer together and make the nations thereof more interdependent upon each other than they are now. The aviator Wright says that some sort of air craft will some day cross the Atlantic in twenty-five hours. Laugh if you will. Men laughed at Fulton, Stephenson, Morse, Langley, Marconi and Wright. A learned English professor proved mathematically and beyond the peradventure of a doubt that no steam driven vessel could cross the Atlantic, because fuel enough to make the voyage could not be carried by any ship. It was an ironic fact, however, that the first vessel to do that thing was the one to first bring his demonstration to America. There can be no doubt but there is to be more travel instead of less; closer international relations and greater international dependence. The European war may make us think differently for a time, but great and

unfortunate as that is, it is only an eddy in the still greater stream of world progress.

Travel Broadens

and enlightens those who by that means come in contact with each other. The people of the world come to know each other, and that knowledge frees each from prejudice, fear and hate. When we really know the truth about even unlovely people sometimes their very characteristics, which had seemed unlovely, seem admirable and we learn to love them for Christ's sake and to like them for their own sakes. World knowledge makes for world love, and world love will create world sympathy, and world sympathy will cast out world fear.

Note how all of the more intimate world relations are pregnant with the possibilities of good. They provide the media by which our messages of redemption may all the more easily and speedily be carried to the ends of the earth. The sad thought in this connection is that the same media are used by the ungodly to transfer evil and wickedness from one side of the earth to the other. Every really thoughtful Christian world traveller must say with Dr. John R. Mott what he said at the Kansas City Volunteer Convention: "The spread of the evils of

the western nations makes me blush with shame."

It can no longer be a matter of indifference to one part of the world what takes place in another. Disease and vice recognize no international barriers or boundaries, nor is their spread hindered by any tariff inhibitions. Many an industrial community in the world has sat down in sad idleness which they have not understood because of some invention or discovery in another part of the world which has made their former contribution of little or no value. Up to the present writing—thank God! America has not been involved in that fearfully fratricidal strife in Europe, but we cannot deceive ourselves that we are not affected by it. Many of our Americans have loved ones on one or the other side of that conflict and some have relatives on both sides. Thousands of our own American homes are saddened by the loss of their own flesh and blood. But that is not all. Every citizen is paying a portion of the cost of that titanic struggle. We are going without some things we have been accustomed to use or we are paying more for an inferior article. One of my dealers recently informed me that a certain article formerly selling for fifteen cents per pound is now quoted at $2.65. We recently saw a

list of articles whose prices had gone up since the war all the way from five hundred to eighteen hundred per cent. Our government revenues on importations have been greatly cut down and we are obliged to pay a tax on certain telephone and telegraph messages, bills of lading and public documents of all sorts and kinds. What nation can live to itself or die alone?

Just as truly as some one has said that the nineteenth century had made the world a neighborhood another has said that the twentieth century must make it a brotherhood. We must certainly revise our ideas about

Our Neighborly Obligations.

It is often with our missionary work as with other things that "Distance lends enchantment." The idea and obligation to be neighborly with some people increases as the square of the distance which separates us from those to whom we are obligated. There is a disease of the eyes known as presbyopic eyes or far-sightedness. Things near at hand are blurred without the use of corrective glasses while things at a distance are clear and distinct. It is sometimes so in missions. We are likely to get romantic notions of missionary work in Africa or in Asia or

among the Slavic or Latin races in Europe while we have no sympathy with or interest in those races when they settle upon our shores. The argument here is not that we should do less for these people in their home lands—indeed we must do more—but we are presenting the strange incongruity of being absorbed in the welfare of those people in far-off lands and at the same time ignoring the spiritual welfare of the millions of all those same races who have settled in our very midst. Still more than that; it is a well-known fact that the greatest evangelizing movements among all races have been achieved through the native evangelists of that race. Do not these foreigners in America offer the finest and most economical field for the discovery, development and training of these evangelistic leaders so much desired for their people in the home lands?

They are out from under the restraint of the home land and its iron-clad customs. They feel at once freer from the restrictions imposed upon them by their home church. It is a time when old relations and customs are bound to be in some measure broken up and altered. Because of all this it should be easier to change their religious conceptions and relations. The fact is that among some of these races in par-

ticular these religious changes come anyhow whether we do anything to help the change or not. It is a well-known fact that a great portion of the Italian men are soon lost to the Church after coming to America. This is a fact recognized and admitted by the Roman Catholic clergy. The sad part of it is that they are worse off than they were before; for, having thrown off the restraining influence of the Roman Catholic, they have assumed no other religious relationship and feel therefore no restraint that religion of any kind would place upon them. It were far better for our country that they remain good Catholics than that they become indifferent or atheistic. "A Roman Catholic statistician claims that during the year 1909 there should have been added to the Catholic Church in the United States 140,000 by birth, 30,000 by conversion and 440,000 Catholic immigrants who came to this country. But the actual increase as given by the official figures of that Church was 112,576." In 1913 H. K. Carroll, the statistician, says that the Catholic Church grew only 212,000 in spite of a 600,000 Catholic immigration, to say nothing of other possible methods of growth. These facts are our warrant and at the same time our encouragement for engaging definitely in mission work among these classes.

Up to a few years ago we had been deceived by the old slogan, "Once a Catholic always a Catholic." We had thought that work among them would be fruitless. Here was illustrated the truth of Christ's saying, "As your faith is so be it unto you." We expected nothing and we attempted nothing and the result was just what we expected—nothing.

Another phase of the situation seems to have been very largely lost sight of. After a time many thousands and even hundreds of thousands of them return, either temporarily or permanently, to their native lands. Whether we will or not they are missionaries in a real sense anyhow. During recent years 300,000 have been going back to European countries each year. There are 5,000 American missionaries of all kinds in China, yet over 18,000 Orientals go back to Asia each year for a visit or not to return again. Let us repeat: these people are carrying consciously or unconsciously a message with regard to our Christian religion and the civilization which it has produced. The thing of serious import to us is the nature of that message and its result. If they have not been reached for Christ what message can they carry back that will be helpful to our cause over there? An old negress bending

over the prostrate and vociferous body of her son was asked what the matter was. She responded, "Too much watermelyon, I specs." The other aged negress responded, "Dar hain't no sech thing; hain't 'nuf niggah." We are talking so much about too much immigration when the fact is that if we had the world vision that our Christ had, there isn't any such thing. The fact is that there is not enough religious vitality to digest and assimilate into our religious and political life these throngs who have been coming. God has been sending us to the uttermost parts of the earth for centuries. We have not been going as numerously as we ought. He is now sending the uttermost parts of the earth to us and thereby affording us the greatest and most economical opportunity for world evangelization that has ever come to any nation or the Church in any period of its history. Think of it! if we only had had Christian vitality sufficient to assimilate these peoples into the real spiritual "body of Christ" we would have produced the most tremendous foreign missionary force the world has ever known. This force would be most economically recruited and trained. Much of it would be most effective, for it would be largely volunteer. These returning hundreds of thousands thoroughly

Christianized and imbued with the evangelistic spirit would make us forget as insignificant the splendid "Gospel Team" movement in Kansas and vicinity.

Many thousands of the most recent immigrants have now returned to serve their countries under arms. When this war is over we should not look for large immigration for some time to come. Every governmental influence will be used to hinder their again leaving the home land. Even if the war should cease to-day, the ranks of able-bodied men who are left will be so much in demand for manning the homes, the farms and the factories that they cannot be spared. At this writing the war has been in progress over a year and even now the vital statistics of the countries engaged show a terrific falling off in the birth rate as compared with the same months one year ago. My point is that now, while many thousands have gone back and few need be expected, is just the time for all of the home mission forces to so strengthen our work that when tides turn our way again we may meet them with such an adequate Christian organization as will properly care for them as they come. Now is the time to reform our scattered lines of defense, erect our fortifications and train our officers and their recruits

under them in order that we may meet that mighty invasion that is bound to turn our way again some time, soon or late, in the future. It will be a peaceful invasion, but it will be none the less revolutionary unless we are prepared to meet it. " In time of peace let us prepare for war." In some sections of our country the question is no longer " What shall we do with the foreigner ? " but " What is the foreigner going to do with us ? "

How Shall We Prepare

to meet the situation ? It would seem as though the suggestion already made should receive primary consideration. There must be a revolutionary change in our conception of who is our neighbor, the area of our neighborhood and our neighborly obligations. But how is this revolutionary conception to be brought about ? That is the difficult question. It certainly will not be accomplished by a strictly or purely partisan campaign for foreign missions. Some advancement may be and ought at once to be made along those lines but that will not be sufficient. The task must be begun in the home church. The revolution in our conception of neighborly obligations to become general must begin in the local church. If the Christian Church is ever to recognize this entire planet as its

neighborhood and all of its population as its neighbors to whom there are certain obligations due, that spirit must be recognized and realized in the attitude of the local church towards the representatives of those various world races located in its own vicinity. If our Christian people cannot love the Chinaman whom they have seen, how can they love the Chinaman whom they have not seen?

There is the Negro.

In many respects the Negro is treated better in the South than in the North, but nowhere is he treated with the full recognition of the rights of manhood. He is not allowed to become a member of trades unions. "Grandfather clauses" and other devices are on the statute books of many states which are designed to rob him of any political rights whatever. It matters not that the United States Supreme Court recently declared such legislation unconstitutional. The point is that the sentiment which made those laws possible still exists. In some states the Negro is not allowed to enter public schools in which there are white pupils. In other states the law prohibits a white person teaching in a Negro school. At the same time the Negro schools are poorly equipped and inadequately manned. Every endeavor of the Negro to

rise above his present state or to enter into any of the learned professions even with the intention of serving only his own people is bitterly resented in many quarters. Booker T. Washington was obliged to ride in "Jim Crow" coaches in some states, while the vilest, most vermin infected and germ-carrying representative of any other race under heaven may ride in the Pullman car as far as the law is concerned, if he has the price. All this despite the fact that in all the history of the world, probably, no such mass of people has ever risen, as a whole, as rapidly as has the Negro race since their emancipation from slavery sixty years ago—and risen in the face of the greatest opposition and even antagonism. In 1913 there were forty-seven lynchings in the United States. Forty-six of these persons were Negroes, only seven of whom were even so much as *accused* of the crime upon which lynching has been defended in the most respectable circles. Georgia led all the states with eighteen lynchings in 1915 and in the first three weeks of 1916 there were eleven Negroes lynched in that state, not one of whom was charged with the "one crime." A crime on the part of a Negro against a white person is punished with most summary vengeance, while the crime of a Negro against another of his race is looked upon with almost the

same indifference by our white courts as such an act would be on the part of one animal against another. We are not pleading for so-called social equality. We are pleading that the Negro should have the same rights in morals, religion, property and leadership among his own people that other races enjoy. Let us remember that bodily disease and moral rottenness will ignore all race barriers that we may erect. We must protect the Negro from bodily and moral infection if we would protect ourselves. What message have we to carry to the natives of Africa that they are bound to respect, or receive, as long as we are treating the representatives of their race, who were unwillingly brought to America, as deserving the punishment of Cain?

There is Jew Baiting.

As these lines are being written the papers are full of the accounts of the lynching of the Jew, Frank, in Georgia, because high sentence of death had been commuted by Governor Slaton. Whatever may be said about the guilt or innocence of Frank, the governor was within his legal rights in acting as he did. It was his moral duty if, as he said, he had reasonable doubts about the guilt of Frank. Is it any wonder that the Jew hates a Christian? Is there any cause for wonder that we

have had so little success in winning the Jew for the Christian religion ? When we review his age-long treatment at the hands of professing Christians, the occasion for wonder is that any have ever been won. We boast of our separation of church and state, of our religious liberty and the equal rights and opportunities for all. If the Jew cannot get justice in Christian America he must look in vain for it throughout the world. New York City has more Jews than any other city ever had in its population in all the history of the world. Will any missionary movement committed solely to foreign missions,—admirable as it may be, ever remove this race prejudice? If we cannot Christianize the Jew here in America ; if we cannot give him just ordinary justice, we can never hope to Christianize him anywhere or at any time.

History is repeating itself. Again the Jew is on the road from Jerusalem to Jericho, the thieves who would rob him of fair treatment and of knowing Christ are upon him and American Christianity must play the part of the Good Samaritan if ever he is to be won for our Christ. Can we not hear again the Master's words, " Go and do thou likewise " ? If our Christianity in America were so virile and sympathetic that we could treat the Jew as one for whom Christ died we could win

him for the Cross of Christ which he now hates.

Mexico

Thou Italy of the Occident,
Land of flowers and summer climes,
Of holy priests and horrid crimes;
Land of the cactus and sweet cocoa;
Richer than all the Orient
In gold and glory, in want and woe,
In self-denial, in days misspent,
In truth and treason; in gold and guilt,
In ivied ruins and altars low,
In battered walls and blood misspilt;
Glorious, gory Mexico.

—*Miller.*

Unhappy Mexico! "What crimes have not been committed in thy name?" The common man of Mexico has never had a chance. In some way, almost as a beast would, he realizes that he has been abused and in his blind brute way he is fighting for something—he knows not what except that he wants his rights, he wants to better his condition. There is some of the finest raw material in Mexico out of which to make manhood that can be found anywhere. There are about five millions of native races unmixed with any taint of European blood. Benito Juarez, the maker of Mexico and the author of her Reform Laws and the greatest

man and statesman that Mexico ever produced, was a full-blooded Oaxacan Indian. When we first took possession of the Philippine Islands, our Mr. Dooley said that, " Iverything they needed to ate, drink and ware was gro'in' right on the trees, but the natives were dyin' of starvation fer the lack of stipladders to git at ut." That is all the trouble with Mexico. She has resources of many kinds untouched, a soil that in many places is as productive as any in the world, yet the natives are dying of physical, moral, mental and spiritual starvation because of the lack of that one uplifting influence that will teach them how to use to the best advantage their God-given gifts and opportunities—the Gospel of Jesus Christ. Yet some men who have procured their mining and other concessions in Mexico through bribery have been heard to say that all these Mexicans deserve is to be killed off. Others can be appealed to in their behalf so that their tear ducts will flow and sometimes their purse strings will be unloosed until some of these unfortunate people who are working as section hands begin to live in box cars in the outskirts of the community where our sympathetic people live. What would happen to old Mexico if these Mexicans who come to live in our midst could be so wooed and won by brotherly

kindness and the Spirit of Jesus Christ that they would go back to their own country with a Gospel of individual salvation and a demonstration of social righteousness that they had learned from us?

We might continue this line of argument indefinitely with reference to all the other races from southwestern Europe or the Orient which are so distasteful to us. That the Italians are not a wholly decadent and entirely hopeless race is proven by such men as Marconi, Garibaldi and dozens of others we might name. Dr. Sun Yat Sen is a living refutation of the statement that the Chinaman is not capable of the highest Christian culture. The laws of the Chinese Republic required that certain high army and naval officers should go through certain heathen forms and ceremonies. Some Christian naval officers in 1915 refused and offered their resignations rather than to observe even as a form these heathen rites. The government was obliged to back down and to arrange ceremonies of a Christian character for them to observe in connection with their vows. Scores and thousands of similar cases might be cited yet we continue to hurl at the immigrants from Southern Europe such epithets as "Dago," "Bohunk," "Sheenie," "Nihilist," and we call the Orientals "Japs" and

" Chinks " with all the scorn we can hurl with such names.

Perhaps some of these people do not smell as lovely as violets, perhaps they have some ways that ought to be improved, but we can never get close enough to be of help to them as long as our attitude is as it is. They will never believe that God is our common Father until we demonstrate to them that we are their brothers in deed as well as in word. We must as Christians incarnate the apostolic declarations that " in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature " (Gal. vi. 15), " There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ " (Gal. iii. 28), and " There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free : but Christ is all, and in all " (Col. iii. 11).

Hamilton W. Mabie in his Carnegie Lectures for 1913 said : " I utterly reject the idea that men of the East and men of the West cannot understand each other. The future belongs not to traders and race bigots, but to men who in statesmanship and in commerce recognize that the world which has become a neighborhood is on the way to brotherhood."

The Good Samaritan was a good fellow

and we sorely need to emulate him: but that is not enough. We must put the Good Samaritan out of business. We must, by our intelligent understanding, by our deep sympathy, by our patient teaching, by our living example, and by our Christlike fellowship for these "strangers within our gates," so demonstrate our changed attitude towards them that there will no longer be any need for the kindly offices of the Good Samaritan.

Countrymen, bend and invoke
Mercy for us blasphemers,
For we spat on these marvellous folk,
Nations of darers and dreamers,
Scions of singers and seers,
Our peers, and more than our peers.
"Rabble and refuse!" we name them,
And "Scum o' the earth," to shame them.
Mercy for us of the few, young years,
Of the culture so callow and crude,
Of the hands so grasping and rude,
The lip so ready for sneers
At the sons of our ancient more-than-peers.
Mercy for us who dare despise
Men in loins our Homer lies;
Mother of men who shall bring us
The glory of Titian, the grandeur of Huss;
Children in whose frail arms shall rest
Prophets and singers and saints of the West.

—*Robert Haven Schauffler.*

III

Is Ours a Christian Nation?

By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathered the waters of the sea together as an heap: He layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast. The Lord bringeth the counsel of the heathen to nought: He maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance. The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works. There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. An horse is a vain thing for safety: neither shall he deliver any by his great strength. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy.—*Psalm xxxiii. 6–18.*

III

Is Ours a Christian Nation?

"Righteousness exalteth a nation; but sin is a reproach to any people."—*Proverbs xiv. 34.*

MANY answers have been given to this question. Each one depends upon the point of view occupied by the one who gives the answer. Let us look at this matter from two points of view. Probably two different and contradictory replies will be necessary.

Tradition, which is supported by the Sagas, says that the first glimpse of the shores of America that was ever had by a European was by Lief Erickson in the year 1000. Lief was a missionary to Greenland, and when King Olaf sent him he said, "Thither thou shalt go upon my errand to proclaim Christianity there."

The Point of View of the Founders

of our early colonies. Nearly all of the colonies professed at least to be constituted upon Christian principles. The first commission given to Columbus was from "Ferdinand

and Isabella, by the Grace of God, King and Queen of Castile, etc." There is no question but that the missionary appeal was the determining factor in the mind of Isabella which turned her jewels into equipment for Columbus. It is quite commonly agreed that her supreme motive was that "she might eminently contribute to diffuse the light and truth of the Gospel." Nor was Columbus himself entirely without missionary motive if even the secular historians of that period are to be believed. They have given much space to the consideration of this phase of his character, and a considerable and valuable article on "The Religious Motives of Christopher Columbus" may be found in "Papers of the American Society of Church History" (Vol. IV, pp. 3–26). Indeed, in his own journals and correspondence, as preserved to us by Las Casas, Columbus is repeatedly said to be spurred on "in the prospect of the salvation of the souls of so many nations hitherto lost." On his return to Spain he was instructed by his sovereigns that he should put forth every endeavor in his future work so that the natives should be converted to the "Holy Catholic Faith."

So in 1584 Elizabeth's grant to Sir Walter Raleigh was because she was "By Grace of God, of England, France and Ireland, queen,

defender of the faith, etc." He was also instructed in this document not to enact any laws that were against the Christian faith as practiced in the Church of England. The Virginia Charter, granted by King James I in 1606, contained these words: "We greatly commending and graciously accepting of, their desires for the furtherance of so noble a work, which may by the providence of Almighty God, hereafter tend to the Glory of His Divine Majesty, in propagating of Christian Religion to such people, as yet live in darkness and miserable ignorance of the true knowledge and Worship of God, and may in time bring the Infidels and Savages, living in those parts to human civility." In this same charter we find also this statement of purpose: "That the word and service of God be preached, planted and used as well, in said colonies, as also as much as might be among the savages bordering among them." The Second Virginia Charter of 1609 and the New England Charter of 1620 contain the same words, as follows: "And last because the principal effect, which we can desire or expect of this action, is the conversion and reduction of the people in those parts to the true Worship of God, and Christian Religion, in which respect we should be loath that any person should be

permitted to pass, that we suspect do affect the superstitions of the Church of Rome." When the Pilgrim Fathers reached New England's "stern and rock-bound coast," and before landing they entered the cabin of the *Mayflower* and made a compact with each other in which they did not end but *began* their document with, "In ye name of God, Amen." Continuing they said, "We whose names are underwritten, the loyal subjects of our dread Soveraigne Lord, King James, by grace of God, of Great Britain, France and Ireland, King, Defender of the faith, etc., having undertaken for the glory of God and advancement of the Christian . . . do by these presents, solemnly and mutually in the presence of God, and one another, covenant, etc." The Massachusetts Charter of 1628 hopes the colony may be so governed as to "win and incite the natives of that country to the knowledge and obedience of the only TRUE God and Saviour of Mankind and the Christian faith, which in our Royal intention and in the adventurer's free profession, is the principal end of this plantation."

The Massachusetts Charter given by Charles I in 1629 contained these words: "The principale end of this plantation" is that the "inhabitants there" may be so gov-

erned by their officers, "As their good life and orderlie conversation may wynn and incite the natives of the country to the knowledge and obedience of the onlie true God and Saviour of mankind and the Christian faith."

The document which established the provisional government of Connecticut in 1638 began with these words: "Forasmuch as it hath pleased the Almighty God by the wise disposition of His Divine providence so to order and so forth. . . . And well knowing where a people are gathered together the Word of God requires that to mayntayne the peace and union of such a people there should be an orderly and decent government according to God . . . we do associate ourselves . . . to mayntayne and preserve the liberty and purity of the Gospell of our Lord Jesus, etc."

The New England Charter of 1620 and all of the subsequent New England charters were issued beginning with the two Virginia Charters and were thus fundamentally based on them. Also the New England Charter specifically stated their intention as a "Work which tendeth to the reducing and conversion of such savages as remain wandering in desolation and distress to civil Society and the Christian Religion."

The New England Confederation of 1643 begins, "Whereas we all came to these parts of America with one and the same end and ayme, namely, to advance the Kingdome of our Lord Jesus Christ, and to enjoy the liberties of the Gospel."

The Maryland Charter of June 30, 1632, reads: "Cecil Calvert, Baron of Baltimore . . . being animated with a laudable, and pious zeal for extending the Christian Religion, and also the territories of our Empire, hath humbly besought leave of us, etc., etc."

When Governor Printz arrived in New Sweden in 1643 he bore instructions from his government that he "must labor to instruct them (the savages) in the Christian religion and the divine service and civilize them."

The Rhode Island Charter of 1663

was for the purpose of "pursuing with peaceable and loyal minds, their sober, serious and religious intention of edyfying themselves and one another in the holy Christian faith and worship as they were persuaded; together with the gaining over and conversion of the poor ignorant Indian natives."

One of the motives given for the granting of Penn's charter in 1681 was: "To reduce

the Savage Natives by gentle and just manners to the love of civil Societie and Christian Religion."

In founding the colony of Pennsylvania the Quakers expressed themselves as follows: "We lay a foundation for after ages to understand their liberty as Christians and as men." In Penn's charter to the province of Pennsylvania granted in 1701 we find this language: "Because no people can be truly happy, though under greatest enjoyment of civil liberties, if abridged of the Freedom of their consciences, as to their Religious Profession and Worship; And Almighty God being the only Lord of Conscience, Father of Lights and Spirits, and the Author as well as Object of all divine Knowledge, Faith and Worship, etc."

Charles II, in 1663, gave Carolina its first charter in which he stated that the applicants had been "excited with a laudable and pious zeal for the Propagation of the Christian Faith, etc."

The Georgia Charter granted to Oglethorpe and his associated Moravian missionaries was purely missionary in its scope, taking into account the unfortunates of the old world as well as of the new.

The earliest institutions of higher learning in the colonies had two purposes chiefly: to

educate young men for the ministry and to give Christian education to the natives.

Henry Dunster, first president of Harvard, obtained a charter in which one of the objects was expressed as "the education of the English and Indian youth of this country in knowledge and godliness." Underlying the foundation also of Yale, Princeton, Harvard, Dartmouth, Hamilton and many other colleges the missionary motive was dominant.

Private individuals and statesmen who were either prominent in inspiring exploration or backing up the expeditions are profuse in their declarations to the same import as expressed by one of them: "We shall by plantynge there inlarge the glory of the Gospell, and from England plante sincere religion, and provide a safe and sure place to receave people from all parts of the worlde that are forced to flee for the truthe of God's word." This may be said of such men as Sir Humphrey Gilbert, Sir Walter Raleigh and others.

The same spirit dominated the early explorers of the Catholic faith on this continent. La Salle, Hennepin, Marquette and a host of others may be cited as examples. It is just as true of the leading spirits of the Protestant colonies. Bradford, in summing up his reasons for the faith that was in him with refer-

ence to the new world, said: "Lastly a great hope . . . of laying some good foundation . . . for ye propagating of ye gospell of ye kingdom & advancing ye kingdom of Christ in those remote parts of ye world." Winthrop expressed his purpose as "Ye preaching of ye gospell to the Indians . . . and the inlargement of the Kingdome of Christ." Voluminous quotations to this same end might be multiplied and elaborated from many scores of men prominent in that day, but these will suffice for our present purpose. We refer the student who wishes to follow this idea further to the works already quoted and to others too numerous to mention. In this connection we may recall the fact that most of the American colonies were established by those who were religious refugees from their native lands and thus compelled to find a haven whereby they could exercise their religious convictions in peace. It is to be feared, however, that many of those who came with these noble purposes soon found that "the cares of this world and the deceitfulness of (hoped-for) riches" choked their good intentions to a large extent. It is also true that as soon as permanency was assured to the colonies and sufficient creature comforts could be had that they were overwhelmed with great numbers

of evil-minded adventurers whose purposes were purely selfish. However, this does not disprove our present contention that the original intentions of the dominant spirits among the earliest colonists were missionary.

It can be shown that practically all of the early American discoverers, the earliest settlers of every colony, and the later explorers were all animated by the missionary motive.

The Declaration of Independence plainly recognizes God, for it says: "We hold these truths to be self-evident that all men are created free and equal, that they are endowed by their Creator with certain inalienable rights, etc. . . . We, therefore, the representatives of the United States of America in General Congress assembled, appealing to the Supreme Judge of the world . . . And for the support of this Declaration and with a firm reliance on the Protection of Divine Providence, etc."

Many other quotations might be given to the same purpose. We have given only such portions as will show that God was recognized both by prince and people in the very constitution of these colonies. The fact that they sometimes or even always failed to realize upon these ideals has nothing to do

with our present case. The fact remains that the fundamental purpose to recognize God and enlarge His kingdom was clearly expressed by the authorities and people who entered upon the work of establishing these colonies. To be sure the

Constitution of the United States

does not definitely recognize God. On the other hand, that Constitution has incorporated in it the fundamental principles of the Gospel of Jesus Christ as applied to human government. There are the doctrines of the freedom and equality of all men, democracy, separation of church and state and the freedom of the soul. We have this statement from Justice Brewer of the United States Supreme Court with regard to the

State Constitutions

which was made in the course of a decision handed down by him: "Every constitution of every one of the (then) forty-five states contains language which either directly or by clear implication recognizes a profound reverence for religion and an assumption that its influence in all human affairs is essential to the well-being of the community." He goes on to cite some emphatic cases of this kind too numerous and lengthy to be

given here. Moreover in this very decision (Feb. 26, 1885, 23d Stat., 332 C., 164) he declares that the United States IS a Christian country and this declaration, coming officially as it did from the Supreme Bench, is a declaration of the Supreme Court: "But beyond all these matters no purpose of action against religion can be imputed to any legislation, state or national, because this is truly a religious people. This is historically true. From the discovery of this continent to the present hour there is single voice making this affirmation." Then he proceeds to cite some of the references hitherto given or referred to.

Some other facts must not be lost sight of. There are, for example, more than a score of treaties with foreign countries in which God is clearly recognized as "The Author and Legislator of the Universe" and in other expressions just as unmistakable. These treaties become a part of our organic law. Then, too, the government of the United States has provided numerous chaplains for the Army and Navy which number has recently been greatly increased.

There can be no getting away from the fact that the intent and purpose of those who have been dominant in shaping the policies of this nation have been that it should be

recognized as a Christian nation. Therefore because of the intent of its founders, the constitution of our national government and the constitutions of the various states, the decisions of our highest court, we have a right to declare this a Christian country.

But when we come to answer this question from the point of view of actual achievement and

Present Conditions

we cannot be so dogmatic in our assertion, if indeed we can answer the question in the affirmative at all. To be sure we have made progress since the establishment of our government in that a much larger percentage now makes profession of religion than then. But according to Census Bulletin No. 103 published in 1909, only 39.1 per cent. of our population belongs to any religious body. This includes Mormons, Jews, Christian Scientists and every other professedly religious body. There are only six states in the Union where fifty per cent. or over belongs to any religious body. It must be borne in mind also that this includes Roman Catholics who count all infants. Only two states have forty per cent. of their population members of Protestant churches, and, while six more states have at least thirty per cent. Protestant, yet twenty-two of them have fewer than twenty per

cent. Protestant. Certainly no country can be really Christian when more than sixty per cent. of its population makes no profession of any kind of religion and when thousands of the others are infants who have no influence on the government at all.

It is a well-known fact, also, that man for man the one who is not a member of an evangelical church has a larger influence on politics than one who is. This is accounted for by two reasons: there is a tendency on the part of "good people" (?) to avoid the nasty pool of politics, and the other kind will stoop to measures that a really good man cannot utilize.

Later we may point out some details, but here we will be satisfied with some general principles or trends.

There is an increasing suspicion that our courts of law are no longer

Courts of Justice.

Precedent, red tape, money, continuances and technicalities are used by the rich against the poor who do not have an equal show. Some of us are familiar with a case where a man and woman, both married to others, were caught in the act of adultery. The woman was tried and found guilty. The man was then tried separately and was acquitted. It

is very likely that he was not guilty when the woman was! Of course we understand the processes of LAW by which this was possible, but we cannot understand the processes of JUSTICE by which this could in any manner be possible.

There are the "Grandfather Clauses," designed to deprive one-tenth of our citizens of the privileges guaranteed to them by the Constitution of the United States and to keep from rising those who are already down. There are the Exclusion Acts, designed to prevent certain races from acquiring in various states the rights guaranteed to them by treaties between our national government and theirs. One state has on its statute books a law prohibiting any member of any of the tribes of original Americans (Indians) from coming within its borders on pain of arrest and fine. There are the laws which unquestionably favor great corporations and the rich as against the poor and tend to make the rich richer and the poor poorer. One authority says that more than two-thirds of the stocks on the American market is pure water. We should rather say dirty water—and that on this fictitious valuation the American people are obliged to pay in profits, which are added to the consumer's price, over two billions of dollars. Despite all this many of these stocks

and their operations are controlled by so-called Christian men.

In one state a man who steals a sixteen-dollar pig may be sent to the penitentiary for ten years, while a man who robs a girl of her virtue and leaves her with a nameless babe can receive a maximum sentence of only one year in jail or a fine of $1,000—if convicted —no part of which goes to help the girl. He may even avoid this penalty by marrying the girl only to abandon her immediately.

Our Secretary of Labor and Commerce told us only recently that the great corporations were buying up and *hiding* safety devices rather than pay the cost of installation or running the risk of their competitors putting them in use.

These opinions are not those held simply by a layman in these matters, but by the highest authorities.

In the famous Standard Oil case Justice Harlan, of the Supreme Court, said: "When the American people come to the conclusion that the judiciary of this land is usurping to itself the functions of the legislative department of the government we will find trouble."

Ex-President Taft, in Chicago, in 1909, said: "We must make it so that the poor man will have as nearly as possible an equal

opportunity in litigating with the rich man; and under present conditions, ashamed as we may be of it, this is not the fact."

Lord Reading of England has more recently given the American judiciary serious warning of the tendency along this line.

It is encouraging that these evils are recognized in such high and influential circles, but such recognition is not yet sufficiently wide-spread or potent as to have caused any appreciable improvement in the conditions mentioned.

Is the future of this country and its institutions, which were designed to be Christian, safe, is their perpetuity guaranteed when we recall that the great bulk of the voters upon whose franchise they depend for effectiveness are not Christian?

There is the whole

Liquor Traffic

arrayed against anything that can stay the awful ravages of that curse. Is local option proposed? They oppose it with the argument that it will not be effective unless there is state-wide prohibition. Is state-wide prohibition proposed? Then they argue against it, saying that we ought to have home rule. Are laws passed? Then the whole liquor fraternity throughout the United States plans

and plots to evade these laws and literally millions are spent to corrupt these elections. Honest opponents of prohibition fail to realize what is a fact, that there are more violations of regulatory laws than of prohibition laws, and that regulation fails to regulate as much as prohibition fails to prohibit.

The Treatment of the Indian

from the earliest colonial days to the present time has been a national disgrace. He has been driven farther and farther away, his reservations, promised to him "as long as grass grows and water runs," have been broken up and he has been allotted a 160 acre patch, and even now the white men are trying to rob him of that. Every effort that is made to relieve him and give him a chance is opposed by men of political influence and gigantic corporations which made their wealth by robbing the Indians and which are being perpetuated in the same way. One authority says that the Indians have never first broken a treaty they have made with the government. No one will accuse General Sherman of being over sentimental, but he said, "The government has made hundreds of treaties with the Indians and has never kept one." In scores of cases the United States troops have been called out

to defend the whites in their *violation* of treaty rights but they have never yet been called out to defend the Indians from such violation. We affect great scorn for the Imperial German Government because of their disregard of the rights of Belgium which were recorded on a "mere scrap of paper." What right have we to sit in judgment upon any nation when scores of our treaties with the Indians have been violated with not so much as a reference to the "scraps of paper" on which they were written.

We may talk about the abuse by the Russians of the Jews, and rage against the Turks for their cruelty towards the Armenians, but they are no whit worse than our treatment of the Indian. It has been more "refined in its brutality" but it has been as brutal just the same.

We lead the world in the number of unpunished homicides and all the so-called Christian countries of the world in the number of our divorces. Our homicides average 2,500 per year with only about 100 executions and the average term of murderers sentenced to prison, including life termers, is only about six years. One authority says that we lead the world in the amount of liquor used, the number of murders, divorces, lynchings, labor riots, municipal corruption,

brutal sports, judicial administration and general lawlessness.

Just at a time when Europe needs our helpfulness most

What Are We Doing?

Getting prepared to help? Some of our politicians and would-be statesmen are advocating preparedness of another kind. In certain lines of industry the chief countries at war have outdistanced us in the markets of the world. Now when these nations are helpless under the death blows they are dealing each other, our statesmen (God save the mark!) are deliberately planning to steal these markets which they could not have secured under other conditions. More than that they are agitating the building of a navy and the increasing of our army so that they can keep these markets when peace has been restored. This program is being boosted by men wearing the uniform of our government simply because in this way promotions will come faster. Men who bear the name of Christ and who are manufacturing munitions of war to kill off their fellow men, are doing everything in their power to foster this policy because there are big profits to them in war and war budgets. One such company has just announced an extra Christmas war divi-

dend of twenty-six per cent. A great concern manufacturing certain munitions of war made public its official annual report for 1915 under date of February 26, 1916, in which it shamelessly confessed that its dividend payments for the year amounted to $55,542,-725, or ninety-four and three-tenths per cent. on its entire stock issue including its "water."

Nothing in this whole war has been demonstrated with greater crystal clearness than that preparedness for war will never prevent war. No nation in the history of the world was ever so prepared, up-to-the-minute, for war as Germany, and that did not prevent the war. Germany says the others started it but if so German preparedness did not prevent the Allies from attacking her. The Allies say that Germany started it and if that is true neither did her preparedness prevent Germany from starting it. On the other hand if she started it, it was without doubt her consciousness of her own preparedness that induced her to do it. In any case preparedness did not prevent the war and very likely it incited it. If our four thousand miles of frontier between us and Canada had been bristling with fortifications and great guns and if each nation had had rival fleets on the Great Lakes, is it likely that we could

have celebrated one hundred years of peace between ourselves and the British Empire?

In the Yellowstone Park tourists are not allowed to carry firearms—much less to use them. The result is that grizzly bears, the hereditary foes of man, are as tame and harmless as dogs. Elk and deer, traditionally timid, may be approached so closely that they can be successfully kodaked and not even the click of the shutter causes them to raise their heads from their feeding on the grass. Make a noise with firearms and these things would be impossible within twenty-four hours—as they are now with these same animals outside the Park.

To-day America is the only great military and naval power not involved in the war. We have the confidence of the belligerent nations. With this confidence preserved we will be in a position to be of the greatest service to these stricken nations and the world when the time is ripe for it. Carry out this program of "preparedness for war" and we will arouse the suspicion and hate of all and lose our opportunity for service. It will not take even the noise of our artillery to frighten the now friendly nations. If the mere noise of firearms will frighten unthinking animals it will not take even the noise of our artillery to arouse the fears, suspicion and

even the hate of these now friendly but thinking nations. Our decision to "prepare" will be the signal for their change of attitude towards us.

We, of the West, are acquainted with the bully who swaggers and talks more loudly than he otherwise would, except for the fact that he has a big gun strapped on his hip. Then, too, he reasons, What is the use of "toting" a gun if you can't use it once in a while? Is not this a parallel case? American brag and bluster are notorious all over the world now. If we build a big navy and create a great standing army we will soon become, but not in the Rooseveltian sense, a bully nation and will so act as to give color of excuse for using our army and navy which has cost us so much.

If the dominant influences of our national life, in its relations with its own citizenship and in its relations to the other nations of the world, are not in accordance with the teachings and the spirit of Christ, then we are not a Christian nation, no matter what our pretenses may be. It is clearly up to the forces of Jesus Christ in the home land to make the facts square with our profession.

IV

Home Missions and the Coming Kingdom

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of Life.—*Revelation xxi. 1–14, 22–27.*

IV

Home Missions and the Coming Kingdom

"Thy kingdom come, thy will be done in earth as it is done in heaven."—*Matthew vi. 10.*

"But seek ye first the kingdom of God, and his righteousness."—*Matthew vi. 33.*

IT is exceedingly doubtful if we have given sufficient consideration to the teaching of Jesus with reference to the kingdom of God. When one studies it for the first time there is a surprising abundance of teaching found on this subject. It is a significant thing in this connection that both John (Matt. iii. 2) and Jesus (Matt. iv. 17) began their public ministry with the same cry: "Repent ; for the kingdom of heaven is at hand." This utterance evidently was the text or key-note of all their teaching. Many of the parables deal with various phases or conceptions of that kingdom. Jesus is reported in the Synoptic Gospels as mentioning the kingdom of God or the kingdom of heaven over one hundred times. It is certain that any subject which received such large mention by

our Lord ought to have our careful consideration. Perhaps one reason we have failed in this regard is that some people have had such radical and fantastic conceptions of the kingdom that in our disgust we have turned from the subject altogether. Because some have erred in one direction is not sufficient excuse for us to err in the other or neglect this teaching of Jesus entirely.

What is the Kingdom?

Many men of many minds will give many answers. It is always safe, however, to let our Lord define His own terminology. He said: "The kingdom of God cometh not with observation: Neither shall they say, Lo, here! or lo, there! for the kingdom of God is within you" (Luke xvii. 20, 21). We might also add what Paul says of the kingdom. "It is not meat and drink, but righteousness, peace and joy in the Holy Ghost" (Rom. xiv. 17). Many have organized communities and have said they were the kingdom, but Jesus says that no one can say it is "here" or "there." It is nothing that you can see, for it does not come with "observation." Evidently it is not a community, it is not material, it is not a church of any particular name. If John in the Revelation refers to the same thing as the Holy City, new Jeru-

salem, coming down from God out of heaven," while it is heavenly, its location is not *in* heaven. Jesus also said in speaking to His disciples that it was "in them," "among them," or "in their midst." The kingdom of heaven, therefore, according to these words, is a spiritual kingdom. It is to be located on earth, for it came "down from God out of heaven," and God, the ruler, made His tabernacle *with men.* In other words, this kingdom of God is to be located on earth with God tabernacling with men so that He can rule over His kingdom; it is a spiritual kingdom located in the hearts of men. Its people are those in whose hearts the Holy Ghost reigns supreme.

The Christian Church has been praying for the coming of this kingdom for nearly two thousand years, but it has not yet come. At least it has not come in all the fullness of its power. Christ told us to "Seek first the kingdom of God." Apparently a grave mistake is made when this text is used to induce sinners to accept Christ. Of course they should accept Christ, but notice that these words were used in an address explicitly to His disciples. Perhaps it was heard by others, but it was spoken directly to them, and for them it is written. In the first and second verses of Matthew v. we read, "And when

he was set, his disciples came unto him and he opened his mouth and taught *them*, saying," and the command regarding seeking the kingdom first is in what follows. It is a clear demand that the disciple shall put the kingdom first in his every consideration. To be true to those words we must always ask the question before any decision is made, Will this decision help or hinder the coming of the kingdom for which we pray?

What is hindering the kingdom from the complete achievement of the power designed for it? Why, at least, has not our own country, which we call a Christian country, more completely realized upon the ideals of Jesus?

The Foreigner

has been made the scapegoat of all our shortcomings. Indeed he is responsible for some things, it would seem to the casual observer. This one thing is sure, that this country is not nearly so largely evangelical in its Christianity as it would be were it not for the overwhelmingly large Roman Catholic immigration. In years gone by there can be no doubt but other governments sent to us as many of the dependents and defectives as possible. When we study the traffic in liquors we find that about sixty-five per

cent. of all those engaged in the manufacture and sale of liquors were born in foreign countries. When the children of foreign-born parents are added the percentage becomes much larger. There can be no doubt but the newly foreign people are hindering national prohibition.

We say the foreigners are not law-abiding. We venture the assertion that there is no more law-abiding class in this country than the newly arrived. In all foreign countries obedience to law is much more thoroughly ground into the people than here. Their violation of law comes largely, if not wholly, from ignorance of our laws, conditions and customs. To be sure, after they have been here a time and have seen the venality of the officers of the law only a little longer in the country than themselves, after they see the bribery and corruption in our municipal governments, they, too, lose their regard for law and become like the rest. The greater criminality of foreigners over native born—if it exists at all—is found not in the newly arrived but in their children. Parents and children are free from many of the civil and ecclesiastical restraints of their home land. Perhaps that is well, but they have not felt any new restraints in their new environment. They have thrown off the shackles of ecclesi-

astical tyranny known in their old home, but Christianity has not interested itself enough in their welfare to provide any internal restraint for the soul that has thrown off the external restraint that it formerly knew. They have therefore gone to the other extreme. The old restraint, bad as it was, was better than none. Does American Christianity realize the wrong it is doing to these people and the dangers they are laying up for our country in thus allowing these strangers to live in an environment which, while it removes one set of restraints, provides nothing in its place?

We complain of the illiteracy of these foreigners and fail to realize that they do not stay in this condition long. They are beating us in the education of our children. "The illiteracy of native whites born of native parents is 5.7; of native whites born of foreign parents, 1.6."[1]

We must look closer at home for the real difficulties. The fundamental fact is that the Church was too long careless about this whole matter of immigration. During the larger part of our colonial period and for the first century of our governmental life the bulk of our immigration was from countries possess-

[1] Vedder: "The Gospel of Jesus and the Problems of Democracy," p. 123.

ing races homogeneous with our own and largely Protestant in religion. Until we had celebrated the centennial of our national life over ninety per cent. of our immigration was from the countries of Northern and Western Europe. They were of the stock and religion that should have made them easily assimilable into our national political and religious life. Not until after our first century of national life had passed did the immigrants in any appreciably dangerous numbers begin to come from the races of Southern and Eastern Europe. They were certainly more irreducible into our American life. But in that first century we had not taken the foreigner seriously ; we had not made adequate provision for his evangelization. We looked upon the Jew and the Catholic as impossible. We had not assimilated our immigration from Northern and Western Europe and when the much more difficult classes came to us we were wholly unprepared as evangelical churches to care for them. We ought, before those from Southern and Eastern Europe began to come to us, to have so buttressed our Protestant faith in this country that we could have laughed at the world and said, "There is no such thing as too much immigration. Send them all on, we can digest and assimilate them all."

Our Cities

are the worst governed in the civilized world. We pay more and get less than anywhere else. We have only to point to the municipal scandals of New York, Chicago, Pittsburgh, Philadelphia, Terra Haute, Indianapolis, and other places too numerous to mention to hang our heads in shame.

Recently in a certain city two boys were sent to the reform farm for taking some copper wire from a lot where some careless workingmen had left it. They sold this wire for $1.80. They were sentenced to the Reform School. Expert accountants were called in a little later and an investigation proved beyond a doubt that this same light company, whose wire had been stolen, had fraudulently taken from the city $2,000 per month for a period of over two years. What was done about *this* crime? Public indignation boiled over through the sensational papers for a time and then—nothing happened. The kingdom will never come in this land until the prison doors swing as widely open on their hinges to receive the millionaire, when he deserves it, as they do now for the mendicant. We say that all have an equal right before the law. Do they get it? They do if they have the price. A Thaw, with his money, can hire alienists to prove him insane and thus pre-

vent him from going to the gallows. Then he can later hire alienists again to prove that he is sane and thus escape prison walls. The man who only had a thousand and a half to spend in his defense would have been hung long ago but the man who has a million and a half to spend, well, what is the use? Is it any wonder that foreigners soon lose respect for our laws? The ratio of homicides in England is .9 per every 100,000 while in thirty of our largest cities in 1911 it was 8.3. We look down on Russia as a barbarous country yet in these thirty cities of America the number of homicides is more than fifty per cent. greater than in all of Russia combined. Only about one homicide in every twenty-five is punished in our country. We lead the world in unpunished homicides!

The Slums

of our great cities literally smell to heaven in their vileness. Expert students tell us that in New York City alone 10,000 people annually die of easily preventable deaths. There are 360,000 families—not people—FAMILIES, who live in inside apartments into which no ray of sunshine and no breath of pure air ever enters. God made plenty of air and sunshine for the whole world and when men, women and children are deprived of their proper

amount it is due to some one's greed. The kingdom of God is not in the hearts of men who are responsible for such conditions; yet we are told that some of our most wealthy churches derive the most liberal incomes from some of the worst specimens of that sort. Is it any wonder that men who know these facts and at the same time are suffering from the consequences have no use for the church?

Our Industrial Conditions

are a shameful disgrace. Our hearts are made sick by the wars between labor and capital. There are strikes in our factories and mines and on our railroads. Mines, bridges and buildings are blown up. There are riots in which night-riders, soldiers and strikers figure. Clubs, rifles, machine guns, torches and dynamite are freely used. Such scenes of rapine as characterized the iron industries of Pennsylvania, the copper mines of Butte and northern Michigan and the coal mines of West Virginia and the slaughter at Ludlow in Colorado, are of frequent occurrence. Who is at fault? For our present purpose an answer to this question is not necessary. It is sufficient to say that some one had done wrong, some one sinned, some one plundered and murdered his fellow men. It is certain that the spirit of Jesus was not in the hearts

of all, for where He reigns such things are unnecessary—they are *impossible.*

Corporate Carelessness

and corporate greed go hand in hand. The American Manufacturers' Association declares that there are a half million men—our brothers—needlessly killed each year in our industrial life. Many mine owners take better care of their mules than they do of their men. Many manufacturers take better care of their machines than they do of their men. New machines and new mules cost money, but if a man is killed they can replace him without cost. In the minds of men of large means and great industrial interests men are only wheels in the machinery of life and some are only cogs in those wheels. Railroads are wrecked and the money of widows and orphans is swallowed up and for what? To provide swollen fortunes for those who never earned a dollar in the deal. One man or firm gets $25,000,000 of real money for putting $200,000,000 watered stock of fictitious value into the concern. Why should the railroad with the largest mileage which ever went into the hand of receivers have done so in the year of our Lord 1915?

Corporate greed is also responsible for the disgrace of

Child Labor.

According to the census of 1900, 1,197,324 children between the ages of ten and fourteen were laboring in gainful occupations to support themselves and their families. This is 29.3 per cent. of all children between those ages and almost as many girls as boys. These boys and girls are scattered all over the country in the cotton mills of New England and the south and the mines of Pennsylvania and the canning factories of New York. To say nothing about its being economically unprofitable, except to the few—is this not "grinding the seed corn" of our future generations? Dwarfed, cramped, atrophied in body, mind and soul they become the fathers and mothers of coming generations; and statistics show that such are more prolific in children than where children are not wage-earners because the more children, the more possible income for the family. If we as a nation were making the kingdom of God our first consideration we certainly would not allow these conditions to remain much longer.

Divorce

is increasing in a shameless manner. That unit of our Christian civilization, the home, is rocking on its foundations. In one decade from 1890 to 1900 divorce increased one

hundred per cent. There have been a million divorces in the United States in the last twenty years. A million broken homes! More than a million children worse than orphaned! Two million people with their vows rended and their dreams blasted. In the country at large we are now having about one divorce to every fifteen marriages, while in some of our cities there is an average of more than one divorce to every four marriages. Some will defend divorce as necessary in our modern civilization. So much the worse for *our* civilization! The fact that divorce is unnecessary to the extent that we have it, is proven by the statistics of almost every civilized country—at least every other professedly Christian country. Compare the figures of some of the cities of the world. In London there is one divorce to every 432 marriages; in beautiful Florence one divorce to 288 marriages; in wicked Vienna one divorce to 147 marriages; in Berlin one divorce to every twenty marriages; in gay, fickle Paris one divorce to every seventeen marriages, while in Cleveland, Ohio, there has been recently one divorce to every four marriages. Are we more unstable in our ways or more wicked in our lives than other peoples? One thing is certain; these two millions of people who were separated by our

courts could not possibly have all had in their hearts the sacredness of the marriage relation as taught by Jesus Christ. In close connection with this subject and vitally related to it is that of

Social Impurity.

How some of our so-called best society is shot through and through with loathsome diseases which denote in every case that some one has sinned against some fellow creature; himself, his wife and children and his God! A man who had been connected with the medical school of one of our greatest universities told me that the *élite* for many miles in every direction came for operations to that famous hospital. He also said that sixty-five per cent. of the operations upon women for diseases involving the sexual organs were caused by the sin of the husband of which the suffering wife was innocent. As though this were not enough, there are thousands of men and women who are making merchandise of the bodies of their sisters; men seeking riches in the prostitution of their sisters and the debauchery of their brothers. It is known that there are 500,000 professional prostitutes in the United States and that 450,000 boys are debauched for the first time each year and that 50,000

men make their living off this sort of thing. Despite all this we have heard apparently good men argue that a certain amount of prostitution is necessary in order to protect those who are pure. Any one who argues that this thing is necessary to our modern society has no right to object if his sister or daughter is offered upon the altar of Lust and if his son or brother becomes another of the victims of that worship. We are not certain of security even though the members of our family are at present all free from this curse. This is a sin that knows no social barrier.

There are those who advocate license, examination and segregation as the only way to deal with this evil. The most recent studies and reports along this line in the great cities of the land unite in saying that segregation does not segregate, that regulation does not regulate, and that medical examination is not any safeguard against the ravages of diseases largely caused by this vice. More than that, the knowledge that such examination is pretended encourages many to indulge who would not otherwise, but does not secure for them the immunity which they expect. No less an authority than Dr. Abraham Flexner is quoted by Dr. Vedder as approving of such statements after an

exhaustive study of the whole vice situation in the cities of Europe during a period of two years.

This is not the end of the catalogue of vices and sins that might be mentioned as hindering the coming of the kingdom of which we are speaking. There are many others. It is indeed a black picture but it might truly have been made worse. Despite all this there are signs of hope all along the way and in connection with nearly every item mentioned. There are discouraging phases also but the trend of the main current is all in one direction. It must be if God is on His throne and His kingdom is ever coming in its full power and glory. Much, however, remains to be done. There is only

One Remedy

and that is the Gospel of Jesus Christ accepted by all men for their own hearts and applied in all their relations with their fellows.

Society is not going to be redeemed by new laws or so-called reforms. Environment will not heal the open sores of the world. A rotten spot in an apple is not going to be destroyed by putting it in a barrel of good apples. The devil would be a devil in heaven if he could get there and

an angel would be an angel in hell if he could be thrust there. To be sure environment makes more certain and rapid the development of a right life but there will be no right life unless there is an implantation of the divine life. Soil, sun, water and climatic conditions are necessary to a good harvest but all these things are in vain unless the right kind of seed is sown. Some forms of Socialism begin at the wrong end of things and are therefore doomed to failure. They think that all individuals will be redeemed when social environment is redeemed. The whole of society cannot be better than its component parts. A redeemed society is impossible when it is not composed of redeemed individuals. It is, however, to be doubted if a man is fully redeemed or will ever get to heaven when he is responsible for conditions which are sending men to hell. Such a man, whether he *knows* the will of God or not, is not *doing* it and he will be beaten with stripes, and the more he knows and fails to do the more and harder the stripes will be.

In a certain western town there was a man who had been postmaster. He was president of the local bank and the political boss of the county. He was arrested, tried and convicted upon the charge of violating the Mann "White Slave Act." He bribed a man to

swear to an alibi for him but the evidence of fraud was so patent that the perjurer was sent to the Federal prison for two years. The first man, having plenty of money, was able to carry the case to the two higher Federal Courts, but in both cases his conviction was confirmed. After all this had happened he was overwhelmingly reëlected mayor of his town—and the *women vote there*, too. It is not a question of women voting or not voting but that all the people, both men and women, shall have an ideal and standard in such matters as can have the approval of our divine Master.

There is much heroic work to be done yet. Professor James in his "Pragmatic Philosophy" speaks of the need of a

"Moral Equivalent for War."

If we seek that moral equivalent we need not go far afield. The tasks are all round about us. It is comparatively easy under the eyes of comrades, the bellowing of great guns, the blare of trumpets to do something that may be called heroic, even though it lead to death. It does not take long to die when we once get at it. It does not take a very sustained courage. Perhaps the hero would not have done the very thing he did do if he had time and quiet to think it all over and imagine the conse-

quences. But to settle down in some inconspicuous place and at some humble task because it is the best we can do and there contemplate years of unrequited toil just to make a little contribution to the betterment of society that will never be recognized—that is heroism.

One time on a journey across a good part of the continent with a friend, who was born in Wales, we met an English woman. She had spent some months on our Pacific coast and was returning to London. My friend and she had many things in common. We learned that she was a widow and was returning to London to break up her home. She had two sons and one of them had been ordered to India and the other to service in Egypt—both for their sovereign. My friend expressed the thought that it must be a sad home-going for her. She said, "Why, sir?" He replied, "Why, the thought of breaking up the home where you have spent all your married life and to be separated from your only two children by distances that are about as great as three people could be separated —all that must be sad." She stiffened her little backbone and replied: "I will have you understand, sir, that I am glad that I have two sons to give to the service of my king." Oh, that we could have the same degree of

consecration to the King of kings and Lord of lords that this English woman had to her earthly king!

In the Rocky Mountain region I have many times seen people suffering the greatest privations and hardships for years at a stretch in the hope that they would discover some paying lead in their alleged mine. How many of us Christians are willing to suffer as much for God as we would be in the hope of gold?

If our country should become enmeshed in war and especially if our shores should be attacked and our country and homes in danger, literally millions would be willing to take their lives in their hands and offer them upon the altar of their native land. God does not often require of us in these days that we die for Him. He wants us to *live* for Him. The thing that seems so strange—so passing strange—is that so many are willing to die for country and not willing to live for Christ.

The kingdom will never come until we have such a sweeping revival of personal religion as will make every man and woman in this land get right with God—and then with his fellow men.

V

Modern Problems in the Unfinished Task

And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him. In the meanwhile his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.—*John iv. 27–34.*

V

Modern Problems in the Unfinished Task

"My meat is to do the will of him that sent me and to finish his work."—*John iv. 34.*

IF you will search the Scriptures and discover the task that Jesus came to inaugurate, you will have discovered at the same time the task that He gave us to finish. You will remember that He said, "As the Father hath sent me even so send I you;" and again in His High Priestly prayer when He was making, in a sense, His final report before He stood personally in the presence of His Father, He said, "As thou didst send me into the world even so have I sent them."

The task of Jesus to which we refer is none other than the task of winning the whole world to Him. That task He has now committed to us. It will never be completed until we in some measure approximate that divine passion of Jesus that will make us, at times at least, oblivious to the passage of the hours and the pangs of hunger.

It is nearly two thousand years since Jesus sent us to the task and it is far from completed, for in spite of the great progress that has been made by the cause of Christ there are more people in the world to-day who do not know Christ than there were in the beginning. While the number of Christians has been increasing the number of pagans has also increased so as to more than keep pace with the numbers at the beginning of the Christian Era. An officer in the British Army calculated that that army could carry an official proclamation of their king to every person in the world in eighteen months. The Church of the Living God has been eighteen centuries idling with the proclamation of the King of kings and the task is far from complete. Two-thirds of the entire population of the world, or something like a billion people, are still in absolute ignorance.

What have been and what are the obstacles that have thus far hindered the completion of the task that Jesus set for us? The

Difficulties Confronting Our Fathers

in the beginning of the modern missionary era were vastly different from those which confront us now.

For many years after Carey went to India,

Judson to Burma or Morrison to China the matter of

Transportation and Communication

was a serious hindrance. It took several months to go to most of the pagan fields. Friends on one side of the earth might sicken, die and have been buried for months before the loved ones on the other side knew anything about it. It was difficult to keep in touch with, and to know the mind of, the home office. It is related that a famous missionary had prayed for years that a certain site might be given to his mission for its work. Suddenly the opportunity came to buy it: it must be seized at once or lost. It would take months to get a reply back from America. In his own name and upon his own responsibility he bought the land and offered it to his Society. They very graciously turned the offer down. So the missionary was obliged to keep it. His judgment, however, proved to be good for the land became very valuable. Then the constituency which had sent him out accused the missionary of speculating in real estate. Suffice it to say that this land is now the location of the mission and that thousands of dollars from the sale of a portion of it were given by the fortunate missionary to endow the work to which he had given his life. But

this illustrates how difficult it was to keep in touch with the home offices. As we have already seen in Chapter II the element of distance has been largely eliminated from our calculations.

Legal Barriers

against Christianity had been sanctioned by the traditions of centuries. About fifty years ago the death penalty was the reward meted out to the preacher of the Gospel in more than one pagan land. In Japan and Korea this was the penalty for even harboring a Christian. If an unfavorable wind wafted a Japanese junk to a foreign shore and the unlucky sailor dared to return to his native land, he was put to death before he could tell of what he had seen in other countries.

In 1884 Dr. Allen went to Korea as physician to the American legation. Preaching of the Gospel was, up to this time, forbidden. One night Min Yong Ik, a prince of the royal house, was badly wounded in a street riot. The native doctors tried to stay the flow of blood by pushing wax into the wounds and other processes just as vain. In their extremity (which was God's opportunity) they concluded to send for the foreign "devil" who claimed to be able to do so much. Dr. Allen, with his medical skill and

knowledge of Western surgery, found it a simple task to join the severed veins and arteries and to bind up the wounds so antiseptically that the recovery of the prince was certain and speedy. This was the sesame which opened up the Kingdom of Korea to the preaching of the Gospel. To-day there are scores of churches each having a thousand members and many prayer-meetings where the average mid-week attendance is over five hundred. One who is yet in the prime of life may put it concretely to himself in this way: the marvellous achievements of the Gospel of Christ in Korea have been accomplished not only in his own lifetime but since he came to the years of maturity. While there may be some local and isolated exceptions, broadly speaking, these legal barriers have been removed and the world is open to the proclamation of the message of our Christ.

The World Would Not Listen

for a long time after such barriers were removed. They were indifferent, and this barrier of indifference was harder to penetrate than the legal barriers which had been broken down. Morrison went to China in 1807, and after thirty-five years of suffering and toil by him and his associates there were known to be only six Chinese Christians in all the

world. Was Morrison daunted? His faith leaped out over the difficulties that confronted him and he expressed the conviction that after one hundred years of labor there would be one thousand converts. Was God as good as Morrison's faith? When, in 1907, we celebrated the centennial of Morrison's going to China, did we see a thousand Chinese Christians? Aye, God was as good as Morrison's faith and TWO HUNDRED TIMES BETTER; for we saw not a thousand but two hundred thousand Chinese Christians, and the number has nearly doubled since that time.

Of course there are still millions of people in the world who are utterly indifferent to the gospel message. On the other hand there is scarcely a mission field anywhere in the pagan world where the missionaries are not besieged continually by representatives from villages still further in the jungle to send the Gospel by preacher and teacher to them also. There is scarcely a mission station in which the workers, depleted in numbers, are not broken in health and spirit at the knowledge they have of the vast opportunities and the limited strength and equipment with which to meet all the needs. In January, 1914, the Student Volunteers' Convention was held in Kansas City. On that

occasion Dr. John R. Mott gave a report of his tour around the world in 1913. He contrasted it with a similar tour to student centers around the world taken fifteen years prior. On the earlier trip at some places he gathered a few in secret and under the cover of darkness for fear of the police. At other places, where it was perfectly allowable, only a few score cared to hear his message. On his tour in 1913 to the same places the largest halls were not sufficient to contain the crowds who came to hear, and in some instances literally thousands were turned away. Indifference is no longer a hindrance to the rapid spread of the Gospel.

Again there was the hindrance of

Tropical Diseases.

If they did not deter the missionaries from going to the fields they decimated their ranks upon reaching there so that in hundreds of instances, before they had learned the language and in other ways had become useful, they were stricken down and others had to vainly follow in the same experience. What a woeful waste of time, money and LIFE! To-day this is vastly different. The discovery and isolation of the germs which cause many of these diseases and the discovery of remedies for their destruction have made exposure

to them much safer. Thousands formerly died of smallpox where one dies of that disease to-day. The source of the bubonic plague has been discovered and can be eradicated from a given community. Cholera, malaria, typhoid and sleeping sickness are far less dangerous than they once were, and even yellow fever has yielded to modern medical skill and sanitary engineering. Panama was once one of the most pestilential plague spots on earth but, just as was the case in Cuba, the American physician and sanitary engineer have made it safe even for the white man. The great Panama Canal was constructed with a lower rate of mortality than was ever known in any other similar enterprise.

So it has come about that God, in answer to our prayers, has removed nearly all the old time hindrances to the finishing of His work, or has so reduced their power as to make them practically negligible.

Present-Day Problems and Hindrances.

The slogan of the Christian world to-day is, "The Evangelization of the World in this Generation." If the task of Jesus is our task, and He wants us to finish it, it cannot be impossible. He will provide ways and means when we are ready to do the work. Under

the blessing of God the completion of this work can be reduced to a mathematical calculation of the number of consecrated men and the amount of consecrated money needed. But the trouble is that there are

Not Enough Men and Women

who are willing to go to accomplish this task in this generation. In this connection it should not be forgotten that this generation of pagans is the only generation that this generation of Christians can ever touch. Many Christian parents have prayed long, and they thought devoutly, that God would bring the heathen world to the foot of the Cross of Christ. Then when God, in the process of helping to answer their own prayers, lays His loving hand in consecration upon one of their sons or daughters and says, "My child, will you go?" that same parent has turned his angry face up towards God and has said, "I did not want it that way." Many of us who have worked at the various missionary conferences know of instances where young people have been under conviction of duty to the foreign field. They have written home and parents have made long journeys and have taken their time from business in order to persuade their child to decline the manifest call of God.

Some of us know of a young man and his wife who felt this call. His father, a professing Christian, sought to persuade him not to go. The happy young couple on their way to the foreign field stopped to see this father. Again the father argued. The son replied, "Father, I love you. I wish that we could see this matter alike. You are in the prime of life and do not need me here, but my heavenly Father needs me there. Much as I love you and much as I owe you, I owe a stronger allegiance to Him who has called." Then this earthly father disinherited this, his only son, left the home and the town and would not return until he knew that the two were safely out of his way on the journey across the seas. It is a serious thing for a parent to try to snatch with his own profane hands a son or daughter from the consecrating love of God!

While there are not men enough who are willing to go, the still more shameful thing is that there is

Not Money Enough

to send all those who are willing to go and are already equipped. In one denomination it is said that there have been one hundred and fifty young men and women splendidly equipped and eager to go in the last

three years and there was no money to send them.

A still greater shame is that we are so meagerly providing for those we have sent out. For example, here is a man splendidly endowed physically, mentally and spiritually. In addition he has secured, at his own expense, all the equipment that our best colleges and professional schools could give him, and he goes to a far-off field to devote his life to the work of medical missions. He has been willing to put his life against our money to do *our* work in our stead. Then we, by our parsimony and idolatrous covetousness, refuse to provide the material equipment that will make his life and education count for the most. It is like sending soldiers to fight to protect our own homes and then not provide them with arms, ammunition or commissary. They are willing to spend their lives, yea, to burn the candle at both ends, but they are not willing to *waste* their lives because of our stinginess. You would not be willing to do it either.

It is said that a hen will pay for her own keep and provide one dollar a year profit to her owner. We are not speaking of fancy poultry but the ordinary average hen with ordinary care. What has that to do with the matter in hand? Just this: the evangel-

ical Christians of the United States are not taking care of their own home work and giving a dollar each for the propagation of the Gospel in foreign lands. Oh, that God had as many hens consecrated to His service as there are professing Christians! Don't you wish we were as valuable as the average hen to the world outside our own borders?

Let us direct our attention now to an entirely different series of obstacles. These obstacles are the supreme hindrances to the completion of the task of Jesus, and they are indigenous to the home land and lie for their removal within the scope of Home Mission activities. I am not alone in this conviction.

Griffith John, after forty-five years in China, said:

> "I do not consider the difficulties exterior to the Church of vital importance; the difficulties within the Church at home are the ones that concern me."

Probably no man in the world to-day has as extensive a knowledge of world fields and their needs as John R. Mott. In 1909 in private conversation he said:

> "It is absurd to talk about such a plan as the evangelization of the world in this generation without strengthening the home base."

This same Christian statesman of the world has given frequent utterance to similar views in his published writings, as in his report of that same year he said:

> "There is something strangely inconsistent in studying and planning to make Christ known in distant lands and not to be concerned about extending His sway among those within our college walls and before our college gates."

At the Speaker's Conference of the United Missionary Campaign September 15, 1913, in New York City he said:

> "Never before has it been so burned into my soul as on this trip (just then completed) that at present the United States, Great Britain and other western countries are far too largely stumbling-blocks through the commercial, political and social relations with the non-Christian world. . . . Too often in our political and commercial relations we are belying with one voice what the missionaries from our country are saying. Therefore it cannot be a matter of indifference to the leaders in Foreign Missions as to the thoroughness with which the Home Mission propaganda is waged. The appeal for Home Missions will be felt most keenly by those most burdened for the extension of missionary work abroad."

At the Volunteer Convention in Kansas City, 1914, Dr. Mott said:

> "The most critical battle-field from the point of view of the Volunteer Movement is not the Moslem world, not the educated classes of Japan, not the literati of China, not the citadels of Hinduism, not the areas of neglect in Latin America, but our own American and Canadian universities and colleges. . . . If we are going forth to attempt world conquest we must leave no untaken forts in our rear."

Perhaps Dr. Mott's strongest statement and most to the point that we are considering now is found in his "Decisive Hour of Christian Missions," page 63:

> "The Christian forces will fail to win the non-Christian world for Christ until the Christian nations are more thoroughly permeated by the spirit of Jesus."

It is the task of Home Missions to "thoroughly permeate" the Christian nations with the spirit of Jesus.

I give these quotations lest some who do not know my world interest should think that many years of official connection with the Home Mission task had blinded my eyes to the world task. Not so; I am pleading for the speedy completion of the world task and

to that end for the removal of the chiefest obstacles, which obstacles now lie wholly within the home land and which must be solved through Home Mission activities.

Let us be specific and give direct attention to some of the difficulties which are now hindering the finishing of the task of Jesus.

One of the difficulties is the silly and often supercilious

Attitude of Western Nations

manifest towards Orientals and other foreigners. We have no more right to judge the Chinese people by their coolies in this country than Europeans have to judge all Americans by what they see in our congested slum districts or mining camps. Whenever I see our people curl the lip and speak sneeringly of foreigners I want to ask them two questions which I find in the Good Book. One is: "Who maketh these to differ one from the other?" (1 Cor. iv. 7). The Chinese had a stable civilization two thousand years before our ancestors had ceased being the crudest and most violent savages. Why are we so far ahead of them to-day? It is a serious question sometimes whether we are; but grant it. It is all accounted for by the fact that Paul went west under the leadership of the Holy Spirit rather than east as he desired.

I have, myself, gazed in wonder upon ruins upon this continent which indicate an artistic ability and architectural skill at a very remote age. If half is to be believed with reference to the age of these wonders that is told to us by those who have studied them most, the people who constructed these piles were further advanced in civilization than our own ancestors of the same period. Yet these races became decadent and passed from the stage of human action while our race has become dominant throughout the world. Who made us to differ?

The other question that I would like to ask is: "What hast thou that thou didst not receive from another?" (1 Cor. iv. 7). Everything that we have that is worth the having over and above what the heathen nations possess is the direct result of the Gospel of Christ. In other words all that we have any reason to be proud of in our boasted civilization is the direct result of the foreign missionary work of Paul and his missionary successors.

I am reminded here of the story that is told by Dr. E. A. Steiner which runs something like this:

On one occasion he overheard a man make a sneering remark about "two dagoes" who were passing. Dr. Steiner asked him, "Are

you aware, sir, that those men carry in their veins the same blood that produced a Michael Angelo and a Christopher Columbus?" The man replied, "You don't mean to compare those men with Michael Angelo and Christopher Columbus, do you?" "Oh, no," said Steiner, "but I presume you are an American." "You bet I am and proud of it," boastingly said the other. "Oh, well," said Steiner, "neither do I mean to compare you with George Washington or Abraham Lincoln."

What is the matter with people who adopt this attitude? They haven't religion enough, that is all. They do not realize that these people whom they would neglect in the world scheme are among the "every creature" to whom Christ sent us to preach His Gospel and that Christ died for them just as much as for themselves.

Our treatment of the refined of these nations is not going to help our missionaries who are laboring among them. A refined Christian Chinese woman, who came to this country to study, was detained in San Francisco and put in the detention pen over night with prostitutes of her own and other nations. Will she think any more highly of our Christian civilization after an experience like that? In the spring of 1914 our news-

papers reported that the immigration officers at San Francisco had deported on a technicality a Japanese woman who was the loving, loyal and legal wife of a surgeon in the United States Navy. It is said that there is not a club of Europeans or Americans in all the Orient which allows membership to Orientals even though they be of royal blood and graduates of Oxford or Yale. Will such treatment quicken in their hearts a love for America and its prevailing religion?

Who are some of the people we are inclined to ridicule? In 1913 there graduated at Yale, with its 6,000 students, a young man who for three consecutive years had held the highest honors of his class. Who was he? Mr. Y. S. Tsao, a Chinaman. The following scholastic year the American young men of Leland Stanford, Jr., University were too busy with their sports to win Phi Beta Kappa honors which were conferred only on the basis of scholarship. Only one young man received such honors and he was a Japanese. This same year out of twelve Cornell graduates who received Phi Beta Kappa three were Chinese. In 1915 the famous Townsend prize for oratory at Yale was won by Chengsu Henry Wang, a Chinaman. Among the contestants was Morris Hadley, son of Yale's president. Think of

it! a Chinaman using a tongue foreign to him, and winning in oratory over the picked young men who were native to that language in one of our greatest universities.

The Chicago *Tribune* offered prizes to such scholars of the rural schools of Cook County, Illinois, as made the greatest advancement in certain subjects. In February, 1915, the prizes were awarded to the winners and their pictures were published in the *Tribune.* Three of the winners were German, one Dutch, one Italian and one Hungarian. The twelve parents of these six children were all of foreign birth. One of our students of these peoples has said:

> "Some one has well suggested that such Poles as Kosciusko and Pulaski, Chopin, Paderewski, Modjeska, and Slodonski Curie are quite up to the average of ordinary humans. Let us have done with race prejudice and let us try to reproduce the divine likeness in every son of man, who in some measure bears the indelible moral stamp of the Son of God. Kossuth was a Magyar, Nicola Tesla is a Croatian, John Huss was a Slovak and Marconi is an Italian."

Recently a United States Educational Commission made an investigation of the public schools of our large cities. They discovered

many hitherto unsuspected things. Among others was this fact, that in thirty-seven of our largest cities the children of five foreign nationalities averaged higher in the standards of scholarship than the children of our own American parents. Will some one please arise and tell us what the Anglo-Saxons have to be "stuck up" about anyhow?

It is the distinctive task of Home Missions to so Christianize America that our people shall realize (make real) in their attitude towards these "strangers within our gates" the spirit of Jesus.

The Conduct of Tourists

and commercial travellers from the western world is another stumbling-block in the way of Christian progress in the Orient. The forcing of opium upon helpless China at the mouths of the cannon of a so-called Christian country did not help the cause of Christ.

A party of distinguished Americans was visiting Japan. In the party was a daughter of one of our most famous men. It did not help the missionary cause in Japan when that young woman acted publicly in a way that made even the polite Japanese gape in astonishment and our missionaries hide their heads in shame that they came from the same country. The shady bargains of American

commercial tourists in lust and liquor, and whose slogan is, "Beer follows the flag," will not help the cause of Christ. One of our Alaskan Islands had its population cut down from two thousand to four hundred through American whiskey in one year. One of the surviving chiefs said that the American devil had been turned loose and he was not far wrong. When American Christian manhood and womanhood shall arise in their might and by omnipotent public sentiment, backed by the ballot, decree that the liquor traffic shall forever cease, they will have removed one of the greatest obstacles to the finishing of our task that exists to-day. Think of it! A ship sets sail from our eastern shores. On its deck is a happy party of missionaries going to Africa to preach the Gospel. In the dark hold of that same vessel, where evil things belong, is a cargo of the vilest American whiskey and rum. "Does the same fountain send forth bitter waters and sweet?" Little do these missionaries realize that the very ship upon which they are sailing is carrying a cargo which will nullify much of their labor and destroy some of the results they thought they had attained. To be sure, the simple-minded natives have not had their logical faculties so developed that they can harmonize these two things. More than that, no

defender of the liquor traffic can harmonize them either. The liquor traffic will never be annihilated by a distinctively Foreign Mission campaign. This traffic will be wiped out only when the Home Mission agencies have so thoroughly Christianized this land that such a traffic will be utterly impossible.

The educated world has almost forgotten that such men as Voltaire,

Tom Paine and Bob Ingersol

ever lived. But there is a class of men in our land who have not forgotten them. In one of our most famous Christian colleges in the Orient it was found by the teachers one morning that, during the previous night, some one had forced the windows and had placed in every desk in that school packages of literature in English and various native languages containing the writings of these three men. The boys had not learned to differentiate and they thought that everything that came from America was good and so eagerly devoured this stuff. To say the least it did not help to confirm them in their Christian faith. Another task for Home Missions.

The Adoption of Non-Christian Faiths

by Americans does not help. I am not now speaking of Christian Science, Spiritualism,

Mormonism or any other of the so-called religions that have originated among us: though it may be said in passing that these present some tasks for the forces on the home fields that must be reckoned with before our work is done. I refer rather to the adoption of Oriental cults by Americans. This is a difficulty which is assuming large proportions, especially in our large cities. In all of these cities there is a class of dilettante women who have more time than good sense and more money than brains who are encouraging these yellow turbaned Swamis with dusky skins from Oriental lands. These Swamis have the *entre* to some of our wealthiest homes where they talk their mystic nonsense and receive the adoration of these befuddled women. Then they go back home and publish broadcast that the "cultured" (save the mark!) people of America have lost faith in Christianity and are turning to the faiths of the Orient for comfort and consolation. There is Anna Besant, an American woman in India, leading a sect of Theosophy. What of her? A short time ago the courts of British India took away from her care two boys because of charges of immoral relations. She sued her accusers for malicious slander but the defendants were acquitted because, as the courts declared, "their charges had

been abundantly sustained by the testimony." This is the woman who is the standard by whom Americans are judged by many in India. The press despatches reported to our papers in the spring of 1914 the death in India of Baba Bharata. What of this man? He landed in America in 1909 and in less than five years won 5,000 American converts to Hinduism and then went back to India to report his success and to say that Christianity in America was rapidly dying out. Based upon his experience his assertion was warranted.

In the central part of our country there is a certain denominational college which has sent out its dozens of young men and women to preach Christ in foreign lands. The wife of the president of that institution broke up her home and family life, deserted her husband and children to follow after an Oriental cult. Do such things make easier the task to which we have sent our choicest young men and women? I appeal for such an evangelical achievement in the home land that our missionaries, already overburdened, shall be relieved of such embarrassing facts as these. In a room I occupied recently in a Y. M. C. A. building, I found a card which had a "Star and Crescent" printed in a corner and these words:

Sheikh M. Nadir
Defender of
MOSLEM
Honor and Integrity
U. S. A.

He has the right to propagate his religion but the astounding thing is that our people will give the attention which will encourage his persistence.

Another hindrance to the finishing of our task is the irreligion coupled with

Unjust Social Conditions

as seen in America by Orientals. There is Sabbath desecration and our general lack of reverence for anything as sacred. The domestic relations and divorce among us are a world scandal to all who are aware of the facts. Then there are our industrial wars, such as the disturbances in California, at Butte, Montana, the Colorado "Coal War," and other similar instances disgracefully too numerous. Men and women on one side or the other, or both, have been cruelly slaughtered. For our present purpose it is not necessary to pass judgment as to which side was at fault. It is only necessary to say again, that if the contending forces had been dominated by the spirit of Jesus these things would have been impossible. An old friend

who was for some time a Home Mission District Secretary and is now Foreign Secretary of one of our large Societies said to some of us in effect:

> "I believe more thoroughly in Home Missions to-day than ever. I believe more in the necessity of Home Missions to-day than I did when I was a home missionary official, for some of the leading people of the Oriental world have told me that they were watching our individual, domestic and national life and relations to see if they demonstrated the spirit and power of the Gospel of Christ which we preach. The work of our missionaries on foreign fields is fearfully hindered by our failure, in the home land, to measure up to the standards of Jesus."

For the sake of our foreign missionary endeavor one of the great demands of the times is that all the forces of Christ in the home land shall bend their energies to reduce as rapidly as may be the discrepancy between the teachings of Christ and the practices which obtain in Christian countries.

We pride ourselves upon the increasingly large number of

Foreign Students

who are enrolling in our colleges, universities and professional schools; especially upon the fact that something like twelve hundred of

them are from China, Japan and other Oriental countries. This fact is not an unmixed blessing to our missionary forces in those lands. Unfortunately most of them are not enrolled in distinctly Christian institutions, but in our great state and privately endowed institutions. We make no railing accusation against any such institutions but the facts must be faced. While some of these foreign students are largely influenced by devout Christian men it is not true with all of them by any means. But just here we ought to give the greater praise to such as have, amid uncongenial (not to say hostile) environment, retained their Christian faith in its simplicity, purity and strength. Unfortunately many of these students are more largely influenced by professors who are either indifferent, or entirely antagonistic, to the claims of Christianity and the word of God. On their return to their native lands these students tell that the *educated* people of America have discarded Christianity as a worn-out legend.

It was not so long ago that the whole Christian world was shocked by the report which reached us that the

Chinese Republic,

from which we had hoped so much, had adopted Confucianism as the state religion.

How was this accomplished? We are told that one of the most successful agitators in the achievement of this end was Dr. Chen Huang Chang. Who is he? Some Chinese herb doctor? Not by any means, but a Doctor of Philosophy from Columbia University, New York City, United States of America! The burden of his message as he went up and down China was essentially as follows:

> "I do not see why we should not adopt Confucianism if we wish. It is the religion of our ancestors and we certainly need not surrender it until something better is produced. I have lived for years in America and have intimately associated with hundreds of the most aristocratic and intellectual Americans, and my observations teach me that they are not of a higher moral type or in any other way superior to our own young men raised under the influences of our ancestral faith."

How do you like that?

I mention but one more obstacle and that is the chief one. The obstacle that has been the greatest hindrance to the finishing of the task of Jesus is the

Lethargy of the Churches.

It is the chief obstacle because it is the all-inclusive one. I heard of a Jew who became

possessed of a magnificent diamond which he wore on his shirt front to the admiration, surprise and envy of his friends. One of them said, "Vare you git 'un?" The Jew replied, "Mine fader gave dot to me. It cost fifteen hundret dollars and it vas dis vay. My fader he die und in his vill he say here vas fifteen hundret dollars und my son Benjamin vill erect a stone to my memory. Und (pointing to his shirt front) dot vas de stone."

Well, what of it? How are we better? Our God has left us a magnificent inheritance and has requested that we use but a part of it to build a kingdom for our Christ. Have we done it? No, we have spent most of it, like the prodigal son, if not in riotous living, in automobiles that were not an economic necessity or upon less expensive but just as vain extravagances.

My only income is a salary which is not so large that I would be ashamed to mention it were it required by the circumstances. I do not have an auto, much as I would like one. I wish that I could feel that I could afford it, but on my present salary I could have and own and operate an automobile if I wanted it enough. Of course we would have to reorganize our finances. The first typical thing to do would be to about cut off all missionary

contributions and all other benevolences. The next step would be to cut in half our pledge to current expenses for the church. A faithful pastor of a large church recently said to me: "I tremble for the finances of our church every time I find that one of my members has purchased an auto."

An acquaintance, less able to have a machine than I am, owns one, nevertheless—that is to say, he has one. What is the difference between us on this point? He wants one more than I do.

Now, any one can have the ONE thing which he most wants, within necessary human limitations, of course, if he wants it *enough* and is willing to pay the price and make the necessary sacrifices.

The world has not been evangelized yet simply because the Church has never seen the time when it wanted it done—at least the Church has never wanted it so much that it was willing to pay the price in men and money. If this is the will of God the attempt will have His blessing and in that case all that is necessary for final and triumphant achievement is that we shall be ready and willing to do our part.

I repeat that the obstacles which are now hindering the speedy evangelization of the world do not lie in foreign lands but in our

home land; the supreme fault lies not upon the heathen but upon us here at home; the supremest responsibility for the failure, thus far, lies not upon the shoulders of the magnificent corps of men and women that we have sent to do our work for us but upon the shoulders of us who are next to the solution of the problems here at home and God help US if we fail!

VI

America's World Obligation

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. . . . Therefore say I unto you, The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.

—*Matthew xxi. 33–41, 43.*

VI

America's World Obligation

"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—*Matthew xxi. 43.*

THE first thing that surprises us in the study of this text is that Christ says that His kingdom shall be given to a *nation* instead of a church.

You will recall the circumstances under which these words were uttered by our Lord. The householder planted a vineyard and at the proper time sent his servants for his share of the crop. The husbandmen stoned some and killed others. A second company of servants was treated similarly. Then he said, "They will reverence my son," and sent him. But the sight of the son excited their cupidity and they slew him and sought to seize upon the inheritance and make it their own. As Jesus was speaking this parable of the Jews He wanted their thought as to this transaction and it was that when the Lord of the vineyard came he would destroy those wicked men and would let out his vineyard to others who would give of the fruits

in due season. Then Jesus, as though to say, Out of your mouths will I judge you, responded with these words, "Therefore say I unto you, The kingdom of God shall be taken from you and given unto a nation bringing forth the fruits thereof."

I am not intending to treat this text exhaustively but wish to ask three questions about it which should be held in mind while we think together. They are (1) Has the kingdom been taken away from the ancient chosen people of God? Jesus said it would be. (2) Has that kingdom with its opportunities been given to some other nation? He said it would be. (3) If so to what nation?

Now in the process of our discussion I expect to recite a number of historical facts which are as well known to high school pupils as they are to me. However, a knowledge of isolated historical facts is of little value. To be of greatest value to us we must know these facts in their relationship to each other and to the history of our country and the progress of the kingdom of God. I shall not hope to tell one new fact but I shall hope to present these facts in such a new relationship that they will present to us more forcibly than ever before our obligation as a nation.

For example if I should say to you that on the thirteenth day of September, 1759, 5,000 men under General Wolfe met and defeated 8,000 men under General Montcalm on the Plains of Abraham, and if that was all that you knew about it it would evoke but little interest. But if you know that it was this battle that decided that the fortunes of this continent should be exploited by an Anglo-Saxon and Protestant rather than by a Latin and Roman Catholic civilization, then this recital means everything to you. Had the fortunes of that contest gone contrariwise our boasted American civilization and all that it stands for would never have been heard of.

The Declaration of Independence.

When the Thirteen Colonies had the temerity to declare their independence, not alone England but all the nations of the old world took it as a great joke. Indeed it was ridiculous that the thin line of population along the Atlantic Coast should declare their independence from the greatest nation then upon the earth! These colonies had come from different nations of the old world. They differed from each other in laws, customs, religion, habits, traditions and everything that goes to make up our complex

human life. Some of the colonies coming from the same old-world country differed as much from each other as from colonies from other countries. They had no common government, no laws, no army, no navy, no treasury—nothing in common but a cause which they believed to be just. After seven or eight years of sanguinary conflict during which our army ran all the gamut of experience, victory crowned our efforts at the Battle of Yorktown. Then they took us a little more seriously. There soon followed that document known as the Constitution of the United States which all the world recognized as being one of the most remarkable of human productions. However, the sages of Europe said, "Democracy is a dangerous experiment of undemonstrated value. This new experiment is doomed to failure the same as all those which have preceded it." The years passed and for the most part prosperity was our portion. Thousands who had scoffed at our pretensions came to share our glory with us. All went well until the approach of the middle of the last century when the dark clouds of civil strife began to gather above us. Then the crowned heads of Europe smiled familiarly to each other and said (the wish being father to the thought): "I told you so. This is the beginning of the end of what

we have known all the time to be but a vain and iridescent dream." Those dark clouds lengthened in their shadows across our pathway and deepened in their gloom above us. It looked as though the end of our hopes had come as they burst upon us with that shower of blood that sprinkled every lintel and doorpost in this fair land of ours with the blood of its first-born. Blood, however, has some surprising qualities which science has only recently begun to recognize. One of the functions of pure, healthy blood is to be antiseptic and another is to be healing. Into that great gash that was cut across our country from east to west along Mason and Dixon's line was poured the best blood of this nation from both sides thereof. The poisonous germs of jealousy and sectional hate were destroyed and the wound was healed and the nation was stronger than ever before and there was demonstrated to the world, as well as anything human can be demonstrated, the perpetuity of our American institutions.

World Politics

had had no interest for us all this time. We heeded the injunction of our first president to avoid entangling alliances with European nations. We had the Monroe Doctrine, to be sure, but that at most was only a negative

policy. We had announced no constructive world policy that was of interest to the nations of the world. We prided ourselves upon our national isolation and upon the strength that it gave us. As the ends of the earth came closer together and we realized the neighborliness of the nations a change was sure to come. So in 1898 our armies and navies went forth in response to the cry of the oppressed in Cuba. There were certain results of that conflict that were speedy, splendid and expected. No one thought that Spain would get the best of us. The once proud Spain, which at one time expected to exploit this hemisphere for her own aggrandizement, was driven from her last foothold upon it. That nation which had used the wealth of this new world with which to plant and maintain colonies all over the world was driven from her last inch of possessions in the Orient. But there were certain results that were as little expected as they were desired by some of us: for scarce had the echo of Dewey's guns died out of Manila Bay or the smoke cleared from San Juan Hill until we realized that our isolation from world politics was a thing of the past. We knew that we had emerged from our embryonic state, had burst our swaddling bands and had taken our place among the

nations of the earth. The rest of the world also came to a realization that America had at last taken her seat at the council table of the nations of the earth and would henceforth speak with a voice that must be heard and heeded as well.

The universal question of that day was, "To expand, or not to expand." There are some of us who looked with dubious eyes upon what we thought to be a departure from the policy of our fathers. In spite of ourselves and our fears we soon found ourselves in the position of a certain Negro uncle. Some men were discussing this important question but could not agree. One of them, in a joke, hailed a passing Negro and hurled the question at him, "Uncle Rastus, do you believe in expansion or not?" The suddenness of the question nearly floored the old Negro, who scratched his woolly, gray head as if to rake up an idea, but he finally replied, "Now, see yere, boss; I doan jest 'zacly knows whether I believes in expansion or not, but hit 'pears to me dat we has jest natchully done gone and expanded." Uncle Rastus was right. We had expanded, and probably most of those who then doubted its wisdom have come to the conclusion, as we have watched the trend of subsequent events, that we could not have failed to ex-

pand and at the same time have been true to the manifest destiny of Almighty God for this nation.

Evidences of the Fact

that at this time our nation became a world power nation in its influence upon the other nations of the world are various.

In 1900 occurred the Boxer Rebellion in China. The Boxers had driven from the capital city of Pekin the Royal Family and their guards. They had invested the diplomats of all the nations of the earth, who, with the missionaries from foreign countries and their converts, were making a resolute defense. Hastily an allied army was organized. We probably would not have been a party to this expedition were it not for the fact that we had already taken the Philippines and had troops stationed there. This expedition landed at Tien Tsin and marched through the heart of the Celestial Empire and speedily captured the city of Pekin and delivered the beleaguered foreigners. It looked as though the long threatened dismembership of China was at hand. There, right on the ground, were the hungry dogs of war licking their jaws in gleeful anticipation of the feast of fat things spread before them. In this crisis there was a man sent from God whose name was John,—John Hay, Secretary of

State of the United States of America, and he said, "Thus far shalt thou go and no farther." The disgruntled dogs of war had nothing to do but to retire as gracefully as possible in their impotent rage. It is universally recognized that the integrity of China was saved by the diplomacy of John Hay.

In 1905 the Russian-Japanese war broke out, and most fiercely did it wage for a time. Then, at the psychological moment, our president spoke and his message was, "Peace, be still," and "it was so." The treaty of peace of Portsmouth, New Hampshire, United States of America, was signed between these warring powers. Never before in all our history was it true that two foreign warring powers had signed a treaty of peace on American soil and at the instigation of an American statesman.

If in 1890, for example, any American diplomat had attempted to interfere in the affairs of two foreign warring powers with which we had no direct interest, he and the nation would have had the usual experience of the peacemaker. He, at least, would have been laughed out of the international court and put to scorn—but meantime America had become a world power.

America is also a

Commercial World Power.

We simply mention this in passing. In normal times, such as those before this awful European War, our imports were two billion dollars a year and our exports, in round figures, were seven million a day, or two and one-half billions of dollars per year—and all this is bound to increase.

We are a growing power in the

Educational Life

of the world. A quarter of a century ago it was thought necessary, if a man wanted to be really *finished* in any educational department, that he go to Europe. That is no longer considered as *necessary*. This was true even before the beginning of the European War, for in 1913 there were registered in our higher institutions of learning more than 5,000 students from foreign countries. They came from China, Japan, South America, Mexico, 898 from Canada and 148 from Germany. At the close of the Boxer War China was compelled to pay over to the United States thirty-nine millions of dollars for outrages upon our citizens. Then an all but unprecedented thing took place. Without China asking, without her expecting it, our government turned back to them after the money was paid over, eleven million dollars

of this indemnity money. So pleased and surprised were the Chinese that they set this aside as a sacred fund which should be used for the educational expenses of the picked young men of China in American institutions of learning. Who can tell of the influences that will go back to old China as these young men, educated in our institutions, become the nuclei from which shall radiate the influences that shall make a new China out of the old?

We as a nation exert a great influence upon the world because of

Our Motives.

The secretary of a great Commission that went to the Orient on a famous mission said on his return, "America is in the best position of any nation of the world to help the nations that need helping because her motives are looked upon with the least degree of suspicion." In this same vein Le Roy Beaulieu said, "The greatest power in the government of China outside that nation itself is the personality of the President of the United States." While that was said during a previous administration it doubtless applies with even more force to-day under the wise influences of President Wilson. We do not want a single square foot of anybody's territory. If we did we would pay for it or acquire it

with the consent of the government which owns it.

Some years ago we saw a cartoon going the rounds of the papers of a dog chasing an express train and under it this question, "What will he do with it if he catches it?" That, of course, was intended as a joke. But a similar question now confronts this nation and it is by no means a joke what answer we will give it. We have been striving for world recognition and power. For long it seemed an impossible dream but suddenly in the providence of God we awoke and realized that our dream had come true. The supreme, the most serious and solemn question of the day is not the tariff, not currency, not finance, not national prohibition nor even neutrality. The supreme question which is pressing for solution in our national life to-day is, WHAT ARE WE GOING TO DO WITH THIS WORLD POWER INFLUENCE NOW THAT WE HAVE IT?

The only answer that a Christian can be satisfied to give is this: If America has at last become a world power in the political life of the world then she cannot be true to her God-given destiny without at the same time being a

World Power for Christ.

One of our writers has put to us this question, "Shall we do as Israel did which missed

the meaning of her history and fumbled her destiny?" God forbid! But that is just the thing we are in danger of doing.

Some one has directed our attention to the

Waters of the World

as determining factors in world-power civilizations. In other words world-power nations have been grouped around a certain body of water. In ancient historic times such nations were grouped around the Mediterranean Sea. We all recall the many nations that rose and fell about that great sea. We recall the many decisive battles that were fought upon its bosom. However, when the "Star of Empire" took its way to the West, Spain, Portugal, France, Germany, the Scandinavian nations, Great Britain and finally the American nations arose and these were all grouped around the Atlantic Ocean. The Mediterranean Sea is fragrant with the memories of the hoary past but the Atlantic Ocean is the water of this present age. Upon its bosom has been carried most largely the commerce of this age and upon its bosom have been fought the decisive naval battles of recent centuries.

Some of our most far-sighted statesmen see a new grouping of world-power nations and this time it will be around the Pacific Ocean.

In 1912 at Berkeley, California, in the presence of 10,000 people, Roosevelt said, "In the future upon the Pacific the crises of the world will be faced." Still more recently President Faunce, of Brown, gave utterance to the same idea in this language, "The great movements of human destiny will be fought out in the Orient in the next twenty-five years."

We are accustomed in this connection to think of the so-called

Yellow Peril

and we think of Japan. Probably no nation ever made such proportionate progress in the same length of time as Japan has in the last half century. But if a yellow peril ever comes to the Anglo-Saxon people it will not come from Japan—at least not from Japan alone but from China. Marvellous as has been Japan's growth and development, it is being even now exceeded before our very eyes in China. Japan has approximately only about 45,000,000 of population while China has 450,000,000. Japan is confined to her little island, her population congested and many of her natural resources exhausted. China, on the other hand, has plenty of territory and inexhaustible resources. The fringe of the possibilities for development has not

as yet been touched. The Chinese have known for centuries of her great gold, silver, copper, coal and other deposits of precious and semi-precious metals. She has known something of their value and uses but they are largely untouched. Her people feared to dig deep into the earth to bring forth these treasures for fear of disturbing the dust of their ancestors or striking a vital spot in the old dragon who would tear everything to pieces. How long will such superstitions hinder the modern Chinese who have been educated in American and European universities from developing these material blessings? That process has already begun. Railways are being laid in every direction, factories and foundries are being constructed everywhere. Great iron works and arsenals are turning out up-to-the-minute implements of war both large and small. Napoleon realized all this. Though he lived a century ago, one day he placed his finger on the map of China and said, "There is a sleeping giant; let him sleep. Woe unto this world when that giant awakes." That old giant is awaking, he is stretching his limbs and rubbing his knuckles into his eyes. He is feeling new strength come into him and soon he will stand with head erect among the nations of the earth and the world may well tremble

at his tread. When China—under the possible leadership of Japan—has been developed in a military and naval way proportionately to Japan, she could lose more men than Japan has, she could sweep across the ocean and lose more men than America has and be better off after than she is now.

Note how we are

Providentially Located

with reference to this new world situation. Here we are in the North Temperate Zone. Often this is called the zone of power because from it have emanated the men and nations which have made the world worth while. Our territory is compact. We could lose all of our insular possessions and be none the worse. Our eastern shore is washed by the sea of the present, while our western shore is laved by the ocean of the future, and we have Hawaii and the Philippines as stepping stones of approach to that glorious future. The Panama Canal —now an accomplished fact—makes even our eastern ports 3,000 miles nearer the Orient than any European ports, while our western ports are still another 3,000 miles nearer.

We talk of the Pacific Ocean without stopping to think what the word means.

Magellan organized the crew that first circumnavigated the world. They first crossed the Atlantic but had a fearfully stormy voyage. They passed through the Strait which bears his name at the southern end of this hemisphere, and then there began a quiet voyage 10,000 miles to the Philippines. Here Magellan died but before he passed away he named this new ocean the *Pacific*—peaceful ocean—because of the contrast with his stormy voyage across the Atlantic. Despite its name, its length, breadth and depth, its every wave will some time be stained with human blood unless we can bring it to pass that the world-power nations grouped around its shores shall have become parts of the everlasting kingdom of the Prince of Peace.

The Missionary Situation

is something like this: In 1907 the evangelical churches of the world gave for the evangelization of the pagan world about $22,000,000. Since then our gifts for this purpose have largely increased. They are now something over $30,000,000 a year. But note this that the great bulk of that increase came from the churches of the United States and Canada. Anglo-Saxons have provided about eighty-five per cent. of mission-

aries to the heathen world. If we are to evangelize the world in this generation the great bulk of the increased quota of men and money to achieve that desired result must come from the churches of America. This was true even before the European War was thought of; it is much more true now. Should peace come to Europe to-day it would be many a year before those stricken countries could regain the missionary power they had before the war. Much more difficult and impossible will it be to increase that power.

It seems as though we ought to be able to hear God saying to us as He did to Esther, by the voice of Mordecai, when she was hesitating to go in unto the king at Mordecai's request: "If thou altogether withholdest thy peace at this time then shall there enlargement and deliverance arise from another source but thou and thy father's house shall be destroyed. But who knoweth but thou art come to the kingdom for such a time as this."

Is there any meaning in all this for, or has it any bearing upon the task of,

Home Missions?

It would seem as though we need not to be long in seeing the connection for it is very

vital. The nub of the whole question is that this nation must be brought to Christ. No stream can rise higher than its source. As one has put it, "An unevangelized America will be at best a lame instrument in the evangelization of the world." Neither can an army that is to be victorious be cut off from its base of supplies or that base impoverished. General French, to win in Flanders, must have supplies sent from England. The spirit of missions is not to be conjured up by pious legerdemain or some holy hocus pocus of making motions. Some one has said, "What we need to-day is not so much organization but organism." Do not misunderstand. We need—we must have—organization for economy and efficiency. Organization is the machinery and organism is the life power. We have plenty of organization now to do the whole task but we have not sufficient power or life. The permanent, efficient missionary propaganda either at home or abroad will not come as the result of organization—though it will use it—but as the irrepressible expression of the inherent spiritual vitality of the Church at home. When such a spirit seizes the Church, no Chinese wall of exclusion can be built so high, broad or long but the missionaries of the Church will go around it,

scale it or dig a highway for the Lord through which the Ambassadors of the cross will go with the flaming message of our Christ. Such a spirit will be simply irresistible.

The Mistakes of Home Missions

are many and sad. A devitalized Christianity could not hold its own against the sword of a false prophet and they let the Holy Land of Christ's birth slip from their grasp.

While these lines were first being written a great fair was in progress in San Francisco. That beautiful, wicked city that sits at the Golden Gate and feels the give and take of our increasing contact with the Orient! Many from Oriental nations were visiting that fair. One of the questions, ever present on their minds was, What has Christianity done for a so-called Christian nation? or, Is their practice as good as their preaching? They will find many facts bearing upon the answer to this question. That great city, despite the earthquake and fire of a few years ago, has more than doubled in population in the last twenty years; yet, despite that doubled population, we have heard it said that there are now fewer members of evangelical churches in San Francisco than there were twenty years ago. Is that the kind of an answer

that we are satisfied to give to these inquiring Orientals? Have Home Mission activities done their full duty by these coast cities? There are many more mistakes and examples of neglect that could be pointed out, but this is typical and therefore sufficient.

During the Rochester Convention of Student Volunteers, John R. Mott said in speaking of the "Evangelization of the World in this Generation," "If there are to be such great results witnessed abroad, there must be a commensurate cause at home." It is the inescapable task of Home Missions to produce that "commensurate cause" in the home land so that great result (the evangelization of the world in this generation) may result abroad.

Listen to these words of Mary Antin, author of "The Promised Land" and other vital books, and remember that she is a Jewess:

> "America is not God's last stand. That which is to be is conditioned by that which has been. Some time, somewhere, the plan that the centuries have brooded over will come perfect out of the shell of time. I am not afraid that humanity will stop short of its inevitable climax, but I am so jealous for the glory of my country that I long for America to retain the leadership which she has held so nobly for a while. I desire that

the mantle of the New England prophets should rest on the shoulders of our own children."

Men and women of God, shall we Christians of America "fumble our destiny" and fail to grasp the opportunities of the kingdom that God has placed so easily within our grasp? Shall

History Be Repeated?

Where is now the Christianity of the land of Christ's birth? Where are the Christian nations that arose and fell in Northern Africa? Shall unbelievers possess this modern chosen land as they now do the land of Palestine? Shall a cold intellectualism chill the powers of the Church as it did in Egypt? Shall we allow an enervating formalism, luxury and vice to rot our vitals as they did in Greece? Shall we permit a lust after military glory and power and lax morals to throttle our spiritual powers as was the case in Rome? Or shall we, rather, gird ourselves anew with the power of God and go forth conquering and to conquer? We are the determining factors. What is the answer that we shall give?

By reason of the providence of God resulting in our national life, constitution and laws;

by reason of our strategic location, natural resources and international relations; by reason of our moral and spiritual inheritance, the character and ability of our people; by reason of every blessing, this American Republic is under every obligation, human and divine, to be in the forefront of the campaign to win the world for our Christ.

Printed in the United States of America

Date Due

Library Bureau Cat. no. 1137

75 NET

BV
2035
K55
46230
AUTHOR
Kinney, B.
TITLE
Kingdom Prepardness

DATE LOANED	BORROWER'S NAME	DATE RETURNED